# THE
# Daily Practice
# OF
# DEVOTION:
# OR
# *The Hours of Prayer*

FITTED
To the main Uſes of a
CHRISTIAN LIFE.

Alſo
Lamentations and Prayers for
the Peaceful re-ſettlement of
this *Church* and *State*.

---

By the late Pious and Reverend *H. H.* D. D.

---

*Cum clamore valido & lachrymis preces offerens exauditus eſt pro ſua reverentia.*

---

*LONDON*,
Printed for *R. Royſton*, Bookſeller to His
moſt Sacred Majeſty, MDCLXXXI.

# The Introduction.

*ALL things tend naturally toward ſome certain* End, *and deſire ſome* Good, *the attainment of which is the* Perfection *of their* Nature, *and the enjoyment of it their Supreme* Happineſs.

*The higheſt* Perfection *and* Happineſs *of Mankind conſiſts in their neareſt approach to* God *the ſupreme End and only Good.*

*The only means of thus approaching and applying our ſelves to God is, a ſincere* Love *of Him; the Natural effect and expreſſion of which is, our* Keeping his Commandments, *1 John 5. 3.*

*Now the whole Service of God, which is that we call* Religion, *being in the Holy Scriptures largely*

*and*

*and plainly declared to the meaneſt underſtandings, may ſeem to be all comprehended under theſe three Heads;* Faith, Works *and* Prayer.

I. *By* Faith *we underſtand the hearty* Belief *of whatſoever is* revealed *by God.*

II. *By* Works, *the diligent* Obſerving *of whatſoever is* commanded *by God.*

III. *By* Prayer, *the humble* Petitioning *for all requiſites to that end.*

*Of the* Firſt *we have a ſhort* Summary *in the* Apoſtles Creed.

*Of the* Second, *in the* Two Tables *of the* Law.

*Of the* Third *we have an excellent* Patern *in the* Lord's Prayer.

*Of which, though the laſt be the only Subject of our preſent Diſcourſe, yet the Firſt and the Second were to be mentioned, being the natural Introductions to it.*

The

## *The Apoſtles Creed.*

I Believe in God, the Father Almighty, Maker of Heaven and Earth.

And in Jeſus Chriſt, his only Son, our Lord, which was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead and buried; he deſcended into Hell; the third day he roſe again from the dead, he aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt, the Holy Catholick Church, the Communion of Saints, the Forgiveneſs of Sins, the Reſurrection of the Body, and the Life everlaſting. *Amen.*

## *The two Tables of the Law.*

I.

THou ſhalt have none other Gods but Me.

II. Thou ſhalt not Worſhip any kind of Image.

III. Thou ſhalt not take the Name of God in vain.

IV. Remember that thou keep holy the Sabbath day.

V. Honour thy Father and thy Mother.

VI. Thou ſhalt do no Murder.

VII. Thou ſhalt not commit Adultery.

VIII. Thou ſhalt not Steal.

IX. Thou ſhalt not bear Falſe Witneſs.

X. Thou ſhalt not Covet any thing that is thy neighbours.

*The*

## *The Lords Prayer.*

OUR Father, which art in Heaven,
Hallowed be thy Name:
Thy Kingdom come:
Thy Will be done, in Earth as it is in Heaven.
Give us this day our daily bread;
And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us:
And lead us not into Temptation: But deliver us from evil.
For thine is the Kingdom, the Power and the Glory, for ever and ever. *Amen.*

The

# The Contents.

*Of the daily practice of Devotion.* Pag. 1.
*Of ſet Forms of Prayer.* 2
*Of the Lords Prayer.* 3
*The Lords Prayer.* 4
*The Paraphraſe.* 5
*Of the parts of Prayer.* 7
*Of the Difficulty of Prayer.* 9
*Preparatives to Prayer.* 10
*Preparatory Prayers.* 14
*A General Form of Prayer.* 15
*The Seven Hours of Prayer for every day.* 31
*The Firſt Hour.* 35
*The Second Hour.* 43
*Of Publick Prayer the third hour.* 59
*The Third Hour.* 63
*The Fourth Hour.* 69
*The Fifth Hour.* 79
*The Sixth Hour.* 85
*The Seventh Hour.* 93

Of

# The Contents.

*Of Solemn Repentance.* 109
*A General Form of Confeſſion.* 115
*Of the Lords Supper.* 129
*Of Frequent Receiving.* 133
*Of Preparation.* 137
*Prayers before the Sacrament.* 141
*Before the Bread.* 146
*After the Bread.* 147
*Before the Cup.* 148
*After the Cup.* ibid.
*An Hymn.* 149
*After the Sacrament.* 151
*An Admonition after Receiving.* 153
*Of Death.* 157
*A Prayer Preparatory to Death.* 160
*Lamentations and Devotions for Times of Captivity* 163
*Pſalms.* 172
*Prayers.* 183
*A Prayer for the Church.* 190
*A Prayer for the King and State.* 195
*A Prayer for all Chriſtian Princes and the Eccleſiaſtical State.* 202

Διὸ καὶ ἀγαθὴν τὴν ψυχὴν ἔχειν χρὴ καὶ αἰτεῖσθαι εἰλικρινῶς, τὸ προσομιλοῦντα τῷ Θεῷ, μάλιστα μὲν ἀγαθὸν τελέως ἑαυτὸν ἐξειργασμένον ἀλλὰ καὶ πᾶς εὐχὰς ἁπάσας ἐπιεικῶς ἵνα καὶ μετ' ἐπιεικῶν ποιεῖσθαι προσποιεῖν. *Clem. Alexandri Stromat. lib. 7. p. 728.*

# OF THE DAILY PRACTICE OF DEVOTION.

Micah 6. 8.

*He hath ſhewed thee, O Man, what is good; and what doth the Lord require of thee, but to do Juſtly, and to love Mercy, and to walk Humbly with thy God?*

## *Of Prayer.*

AS *Religion* is the Life of the Soul, ſo *Prayer* is the *Soul* of *Religion*, and the *Breath* by which it lives and moves, without which it is lifted up, and dies.

It is a piece of Service, as moſt *acceptable* to God, ſo moſt *uſeful* to us: for as in it we make our *Acknowledgments*, and do *homage* as it were to the Great King, ſo in it we have conſtant *acceſs* into his High Court, to offer up our *Petitions* to Him, to make known our Wants, and implore his gracious Relief.

---

## *Of ſet Forms of Prayer.*

AND although the perpetual *changeableneſs* of all things in this tranſitory Life do every day *alter* our occaſions, and create to us *new* neceſſities; yet our great and *common* wants and intereſts remaining ſtill the *ſame*, in all reaſon we may ſtill uſe the *ſame* words to expreſs them to God.

Our *extraordinary* Neceſſities

may be added and inſerted in their proper places in our *ordinary* Prayers, as our daily occaſions ſhall require.

Otherwiſe, being comprehended under the *general* heads expreſſed in our *uſual* Form, it will not always be neceſſary to mention them *particularly* to Him that *knows what things we have need of before we ask*, and neither *hears* us the ſooner, nor underſtands us the better *for our many words*. Matt. 6. 7, 8.

---

## *Of the Lord's Prayer.*

AND indeed any ſober Chriſtian may abundantly ſatisfie himſelf both of the *Lawfulneſs* of *Set* Forms, and the Uſefulneſs of Short ones, from the Direction and Example of our Lord, who Himſelf *preſcribed* to His Diſciples a *Brief Form* of Prayer, ſtill remaining upon record in the Holy History, and daily uſed in the Catholick Church.

Mat. 6. 9. Luke 11. 2. Which excellent *Pattern*, doubtleſs, we may do well to imitate in our Devotions, as that which in a fit *method* and *few* words comprehends and ſumms up all *neceſſaries*, as may appear by this Short Paraphraſe.

---

## *The* LORD's PRAYER.

O*UR Father which art in Heaven, hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth as it is in Heaven.*

*Give us this day our daily Bread;*

*And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.*

*And lead us not into Temptation; but deliver us from Evil.*

*For thine is the Kingdom, the Power and the Glory, for ever and ever.* Amen.

---

## *The Paraphraſe.*

O Merciful Lord God, who haſt vouchſafed to adopt and receive us Thy unworthy Creatures into the number of Thy Children, and Heirs of thy Kingdom, we beſeech Thee grant us the aſſiſtance of Thy Grace, that we may reverently worſhip Thee, diligently ſerve Thee, and readily and chearfully obey Thy holy Will here on Earth, even as thoſe Bleſſed Spirits do in Heaven.

And whereas by reaſon of our many Weakneſſes and Frailties we are often hindred, and always negligent in the performance of theſe Duties, We beſeech Thee continually to relieve and ſupply us with all Spiritual and Temponeceſſaries for our help and furtherance in thy ſervice.

And wherein ſoever we have hitherto been wanting, or have otherwiſe tranſgreſſed Thy Holy Will, We beſeech Thee mercifully to forgive and pardon us; even as we our ſelves do heartily and ſincerely forgive all thoſe who have wronged or offended us.

And that we may not for the future fall again into the like ſins, We beſeech Thee graciouſly to aſſiſt and preſerve us in all Temptations, and powerfully defend and deliver us from all the aſſaults of our ſpiritual Enemies, the World, the Fleſh and the Devil.

For Thou, O Lord, art the Supreme King; Thou art able to do All things, and to Thee is due the Honour and Glory of All, both in this world, and that which is to come. *Amen.*

And thus the very *excellency* of

the Prayer it ſelf, both for the Matter and Method, beſide the dignity and veneration of the *Author*, may ſufficiently commend it to our uſe; it ſerving ſo properly either for a Beginning, or Concluſion to our other Devotions.

---

## *Of the Parts of Prayer.*

THE ſeveral *ſorts* or parts of Prayer are by the Apoſtle reduced to theſe *four* Heads, 1 *Tim.* 2.

*SUPPLICATION.*
*PRAYER.*
*INTERCESSION.*
*THANKSGIVING.*

I.

*Supplication* is the *Confeſſing* of Sins, and imploring *Pardon* and Reconciliation with God.

II.

*Prayer* is the *petitioning* for ſupply of all good things; Spiritual and Temporal, which we have *need* or uſe of, for our Souls or Bodies.

III.

*Interceſſion* is the praying for *others*, as well as our ſelves, extending to all ſorts and ſtates of men in the world.

IV.

*Thanksgiving* is the returning of *Praiſe* to God for all his Mercies and Bleſſings beſtowed on us.

And this laſt is the moſt pleaſant and delightful part of all the worſhip of God, according to that ſaying of the Prophet *David*, *It is a good thing to ſing Praiſes unto our God, yea a joyful and pleaſant thing it is to be thankful*, Pſal. 147. 1.

*Of*

## *Of the Difficulty of Prayer.*

FOR otherwiſe *Prayer*, in reſpect of the other parts, (though as it is ordinarily uſed or abuſed, it be taken for an ordinary matter, yet indeed) to perform it rightly and duly, is the *higheſt* and *hardeſt* piece of all the ſervice of God.

For (beſide the qualifications required to *fit* us for the performance of it) *Prayer* being in it ſelf a Duty wholly *Spiritual*, and requiring a Spiritual *intention* of the *Soul* to God, it will be found a very difficult and rare thing for us, who are continually clogged and incumbered with Fleſh and Bloud, ſo to abſtract our thoughts from all bodily and worldly things, as to place them freely and purely upon an inviſible Object.

And to this occaſion the craft of our old Enemy is no way wanting; who as he is always impertinently interpoſing in every good action, ſo is he never more importunate and impudent than when we are buſie at our Devotions.

---

## *Preparatives to Prayer.*

I.

THerefore in this, as in all other things, before you begin ſit down and *conſider* with your ſelf what you are about to do.

II.

Reſolve; that to make any Addreſs to God, without a *Reſolution* at leaſt to ſet your ſelf heartily and wholly to his Service, is not only fruitleſs, but hurtful, and that which will turn your very Prayers into ſin.

For to hope for any favour at his hands, and yet continue in your ſinful courſes, is to *make him ſuch an one as your ſelf.*

III.

Remember your own *meanneſs*, and the Majeſty of Him to whom you ſpeak; that he is the Great King ſitting in Heaven, and you a poor worm creeping on the Earth.

IV.

Conſider how unworthy you are to receive the leaſt favour from him, whom you have ſo often and ſo highly provoked in deſpight of his continual mercies to you.

V.

Conſider how great a favour and benefit you enjoy in this liberty of *approaching* and ſpeaking to God.

VI.

Be *ſober* and moderate in your Petitions, regulating and *ſubmit-*

*ting* your deſires, both for the Matter, and Manner, and Meaſure, and Seaſon, to his Wiſdom and Will.

VII.

Remember that he is a Spirit, and ſees into the *heart*, and therefore not only your words and behaviour, but alſo your thoughts and imaginations muſt be ſuch as may not offend his pure eyes.

VIII.

Let your Praying be rather *frequent* than long, that the tediousneſs of many words may not *weary* and dull the Devotion of your Mind.

IX.

Recollect and take up your thoughts from the world and worldly things, that they may be wholly *intent* upon the buſineſs you are about.

And this you may do by a ſhort Meditation, or *preparatory* Prayer, or reading ſomewhat in the

Scripture, or ſome other pious Book.

X.

Now when you have thus *brought your gift to the Altar*, remember the advice of your Saviour; firſt put away all malice and hatred out of your heart, and forgive all others before you preſume to ask pardon for your ſelf. Mat. 5.23.

And know that this is a qualification ſo neceſſary, ſo eſſential to the due performance of any Devotions, that our Saviour in that very ſhort Prayer of his own thought it worth the mentioning, and that as a kind of *Condition, Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.* Mat. 6.12, 14, 15.

*Preparatory*

## *Preparatory Prayers.*

GIve ear to my words, O Lord, conſider my meditation.

Hearken to the voice of my cry, my King and my God, for unto Thee will I pray. *Pſal.* 5. 1, 2.

Thou that heareſt the prayer, unto Thee ſhall all fleſh come.

Let not thy Lord be angry if I, who am but duſt and aſhes, preſume to approach and ſpeak unto Thee: O Thou that art eaſie to be intreated, and rejoyceſt in doing good, bow down thy gentle ear, and hear me, and have mercy upon me.

Raiſe up my ſoul, and ſanctifie my heart and lips, that I may aſk thoſe things which are moſt agreeable to thy holy Will.

Let the words of my mouth, and the meditations of my heart be acceptable in thy ſight, O Lord my Strength and my Redeemer. Pſal. 19. 14.

---

## *A General Form of Prayer.*

HEar my Prayer, O Lord, and hearken to the voice of my ſupplication, when I cry unto Thee, when I lift up my hands toward the Mercy-ſeat of thy holy Temple. Pſal. 28. 2.

O Holy Lord God, whoſe pure eyes will not behold iniquity, I the vileſt of all thy Creation, and moſt ſinful among all the ſons of men, do yet preſume to caſt my ſelf down before the foot-ſtool of thy Throne of Grace, humbly beſeeching Thee to ſtretch forth Thy Gol- Eſth. 5. 2.

den Scepter of Peace, that I may touch it, and not die, but live to praiſe thy mercy.

Pſal.51.5. I confeſs, O Lord, that I was even conceived in ſin, and brought forth in iniquity; and though thou hadſt waſh'd me from that Original Pollution of Nature in the holy Fountain of Baptiſm, yet have I ſince again defiled my ſelf with all manner of actual Abominations.

Ezr.9.6,7. O my God, I am aſhamed and bluſh to lift up my face unto thee, for mine iniquities are increaſed over mine head, and my treſpaſſes are waxed great unto the Heavens. Since the days of my youth I am in a great treſpaſs, and my whole life is nothing elſe but a continued tranſgreſſion of thy Law, and provocation of thy wrath.

I have but ſlightly performed, or elſe neglected, and wholly omitted, and even contemned thoſe Duties and Services which thou requireſt of me: but have greedily committed, and careleſly, and even preſumptuouſly continued in thoſe ſins which thou haſt ſtrictly forbidden, and ſeverely threatned.

So that if thou ſhouldſt enter into judgment with thy Servant, I could expect nothing but to receive my portion with hypocrites and unbelievers, and to be caſt out into utter darkneſs, in the lake that burneth with fire and brimſtone for evermore.

But thou, O Lord, which deſireſt not the death of a ſinner, but rather that he ſhould turn from his wickedneſs and live; turn thou me, O good God, turn me from all my tranſgreſſions, and let not iniquity be my ruine.

Open thou mine eyes, and awaken my dull and ſtony heart, that I may ſee and underſtand the vileneſs and miſery of my ſinful ſtate; that I may hate, and abhor, and forſake all my evil ways, and turn to thee with all my heart and with all my ſtrength.

2 Cor. 7. 10. Give me that Godly ſorrow which worketh true repentance; forgive and put away all my ſins and offences, nail them to the Croſs of *Jeſus Chriſt*, and bury them in his Grave, that they may never riſe up in judgment againſt me.

Receive me, O my Father, and be reconciled unto me in the mercies and merits of thy dear Son; for his ſake reſtore me again to thy grace and favour, and the light of thy countenance, and eſtabliſh me with thy free Spirit, *Pſal.* 51. 12.

Send down the dew of thy heavenly grace, the light of thy Holy Spirit into my heart, to lead me in thy way, and enable me to walk in it.

Give me ſtrength to reſiſt all temptations, and to ſtand againſt all aſſaults of the World, the Fleſh, and the Devil, that no Allurement may draw, no Terror may drive me from the ſtraight path of thy Service, but that I may perſevere in it to the end of my days; that having lived in thy fear, I may die in thy favour, reſt in thy peace, riſe in thy power, and reign with thee for ever in thy Glory.

And thou, O Lord, which haſt promiſed to add all other neceſſities to them which ſeek firſt thy Kingdom, and the righteouſneſs thereof, remember me alſo with thy temporal bleſſings, as ſhall ſeem beſt unto thee, and may be moſt for the advancement of mine Eternal Intereſt. Mat. 6. 33.

Give me health of Body, ſoundneſs of Mind, competence of means, comfort of Friends, peace in this world, and contentment of mind what ſtate ſoever thou ſhalt pleaſe to call me to.

Give me grace to ſet my heart not on things below, but on things above; that I may chearfully expect when it ſhall pleaſe thee to tranſlate me from thy bleſſings in this world to the joys of thy Eternal Kingdom.

1 Tim. 2. 1. And thou, O Lord, which haſt commanded us to make prayers and ſupplications for all others as well as our ſelves, we beſeech thee to extend thy mercy and goodneſs to all mankind in all the corners of the Earth.

Luke 1. 79. Open and enlighten the eyes of them that ſit in darkneſs and the ſhadow of death, and guide their feet into the way of peace: that thy way may be known upon earth, and thy ſaving health among all nations, *Pſal.* 67. 2.

Inlarge the bounds of thy Catholick Church: Unite and ſanctifie all that are already received into her boſom, and reſtore her to her ancient purity and proſperity.

Send ſuch Prieſts whoſe lips may preſerve knowledge, and make the People diligent to ſeek thy Law at their mouth; and ſo direct and rule both Prieſts and People, that by their holy converſation they may ſhine as Lights in the midſt of a crooked and perverſe generation.

And thou who haſt promiſed to make Iſai. Kings and Queens the Nurſing Fathers and Nurſing Mothers of thy Church, protect all the Governments of the world, eſpecially Chriſtian Kings and Princes, and more particularly Him whom thy particular Providence hath placed over us.

Preſerve and proſper him in all his ways; give him ſucceſs in all his undertakings and actions, that having lived and ruled here in juſtice, piety, proſperity, peace, and happineſs, he may quietly paſs from this earthly and tranſitory to a heavenly and eternal Crown.

Bleſs his Illuſtrious Family, and the whole State under him: Diſtribute thy bleſſings to every one as thou ſhalt judge moſt meet, and as may beſt fit, and enable, and encourage them in their ſeveral Places and Callings, in the performance of their duties of Worſhip and Obedience to Thee, and of Juſtice, and Honeſty, and Charity to their Brethren.

Bleſs all thoſe to whom I am bound by any ſpecial Relation.

*Parents,* } { *Kindred,*
*Friends,* } { *Benefactors,*
*Family.*

Thou, O Lord, knoweſt the Name and Place of every one, Thou knoweſt our ſeveral deſires and wants; We beſeech Thee to proportion thy reliefs and bleſſings to every one, that we may be mutual helps and comforts to each other in our paſſage through this vale of miſery and tears.

Have mercy and compaſſion upon all that are under any calamity in body, or mind, or outward condition, eſpecially thoſe that ſuffer for righteouſneſs ſake; Give them Patience to bear, and Prudence to make a right uſe of all their Afflictions; and in thine own good time relieve and reſtore them here, or take them away from theſe temporal miſeries to thine eternal reſt in Heaven.

Are

Gen. 18. 32. And let not my Lord be angry, and I will ſpeak but this once, and that in obedience to thy command, Mat. 5. 44. for our Enemies, Slanderers, and Oppreſſors, eſpecially thoſe that have cauſed or increaſed the publick Diſtractions: Lord, reſtrain their malice, and open their Eyes and Hearts, that they may ſee the crookedneſs of their own ways, and return into the ſtreight path of Meekneſs and Charity; that we may live together in Peace here, and reign together in thy Glory hereafter.

And that our Ingratitude for Thy former Bleſſings may not make us more unworthy and uncapable of the future, we humbly deſire to offer up our ſacrifice of Praiſe and Thankſgiving for all thy goodneſs and loving-kindneſs multiplied and continued upon us.

That Thou haſt been pleaſed to create us men after thine own Image, the moſt excellent of all the works of thy hands.

And when by our own ſin and fall we had made our ſelves worſe than the vileſt of all thy Creation, Thou wert yet pleaſed to find out a means of Redemption and Reconciliation, by the death and ſatisfaction of thine own only Son.

And haſt farther vouchſafed in ſome meaſure to ſhed abroad in our hearts the good gifts and graces of thy Holy Spirit, to excite, inable, and incourage us in the performance of thy Service here, and to ſeal to us the good hope of eternal happineſs with Thee hereafter.

That Thou haſt vouchſafed me to be born of Chriſtian Parents, and brought up in the boſom of thy Church, and nouriſhed with the ſincere milk of thy Word, and to live under the glorious

Sun-ſhine of thy Goſpel;

That Thou haſt beſtowed on me ſufficient endowments and abilities of Nature, as ſoundneſs of mind, and health of body; and withal a competence of means, comfort of friends, and other conveniences and contentments of life;

That Thou haſt preſerved me from my Childhood until now from all miſchiefs and dangers, and haſt not cut me off in the midſt of my ſins, but allowed me ſpace of Repentance, and brought me ſafe thus far of my life to this preſent day.

Theſe and all other thine innumerable and ineſtimable mercies, O Lord, as we had nothing in us to deſerve them, ſo have we nothing to return for them, but an acknowledgment of our extreme unworthineſs of any the leaſt of them.

We therefore offer up our ſelves unto Thee, beſeeching thee graciouſly to receive us, and ſanctifie thy mercies to us, and us to thy ſervice, that we may make uſe of them to the honour and glory of thy Name, and the eternal good of our own Souls.

O Holy Lord God, that knoweſt our neceſſities before we ask, and our ignorance in asking, have mercy upon our infirmities, paſs by and pardon the imperfections of our Prayers; bow down thy gentle ear, and hear, and grant theſe our requeſts as ſhall ſeem good to Thee.

And whatſoever elſe thou knoweſt more uſeful or expedient for me or any of thy ſervants; Thou that knoweſt to give good gifts, we beſeech Thee chuſe for us, and give us thoſe things:

And all for His ſake who hath given us confidence to come unto

Thee, and ask in His Name, and hath taught us to ſum up all our Prayers in his own words, ſaying,

OUR Father which art in Heaven, Hallowed be thy Name, Thy Kingdom come, Thy Will be done in Earth as it is in Heaven. Give us this day our daily Bread, and forgive us our Treſpaſſes as we forgive them that treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil. For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

*Numb.* 6. 24.

The Lord bleſs us, and keep us;

The Lord make his face to ſhine upon us, and be gracious unto us;

The Lord lift up his countenance upon us, and give us Peace.

2 Cor. 13. 14.

The Grace of our Lord Jeſus Chriſt, and the Love of God, and the Communion of the Holy Ghoſt be with us all. *Amen.*

---

# THE SEVEN HOURS OF PRAYER FOR EVERY DAY.

---

Pſal. 119. 164.

*Seven times a day do I praiſe thee, becauſe of thy righteous judgments.*

Pſal. 119. 62.

*At midnight will I riſe to give thanks unto thee.*

---

N*OW for the* Times *of Prayer, our Saviour's Counſel is,* that men ought always to pray, Luk. 18. 1.

and not to faint; *adding a Parable to shew us the virtue of Importunity*. S. Paul (Eph. 6. 18.) [illegible], Praying always (1 Thess. 5. 17.) [illegible] without ceasing, [illegible] that is, frequently and constantly.

*Among the Ancients it was no less than seven times a day.* (Nay David *and* S. Paul (Psal. 119. 62. Acts 16. 25.) *add the eighth, at* Midnight; *so that every third hour of the Night, as well as of the Day, was begun with the solemnity of Prayer.*)

*And this Pattern I have thought worthy to be commended to the practice of all pious Christians. For the having so often recourse to Heaven, must needs make us more careful of our conversation on Earth.*

*Yet this without any design of laying a burthen upon those, whose Occasions or Devotion will not so often serve them: only wishing, that they who cannot afford so many,*

*though ſo ſmall portions of the day, to their Maker, would,*
*yet joyn with* David *and* Pſal. 55. 17.
Daniel, *at leaſt* three Dan. 6. 10.
times a day; *or at the*
*leaſt of leaſts,* twice; Pſal. 65. 8.
*that the* outgoings of the Morning and Evening *may praiſe Him.*

*The reſt may be ſupplied by lifting up the eyes of their Souls to Heaven with ſome ſhort and hearty Ejaculation, though in midſt of any Employments, of any Company.*

---

---

# THE FIRST HOUR OF PRAYER,

## AT THE *Morning Watch or Cock-crowing;* About III, in the Morning.

---

Epheſ. 5. 14.

*Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.*

Rom. 13. 12.

*The night is far ſpent, the day is at hand: let us therefore caſt off the works of darkneſs, and let us put on the armour of light.*

Epheſ. 5. 11.

*Have no fellowſhip with the unfruitful works of darkneſs.*

O God, thou art my God, early will I ſeek thee, *Pſal.* 63. 1.

My ſoul fleeth unto the Lord before the Morning Watch, I ſay, before the Morning Watch, *Pſal.* 130. 6.

Have I not remembred thee in my bed, and thought upon thee when I was waking? *Pſal.* 63. 7.

Mine eyes prevent the Night Watches, that I might meditate in thy Word, *Pſal.* 119. 148.

OUR Father, which art in Heaven, Hallowed be thy Name; thy Kingdom come, thy Will be done in Earth as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil.

For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

O Lord, open thou my lips,
And my mouth ſhall ſhew forth thy praiſe, *Pſal.* 51. 15.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be world without end. *Amen.*

*Pſal.* 139.

O Lord, thou haſt ſearched me out, and known me; thou knoweſt my down-ſitting and mine up-riſing; thou underſtandeſt my thoughts long before.
Thou art about my path and about my bed, and ſpieſt out all my ways.
For lo there is not a word in my tongue, but thou, O Lord, knoweſt it altogether.

Thou haſt faſhioned me behind and before, and laid thine hand upon me.

Such knowledge is too wonderful and excellent for me, I cannot attain unto it.

Whither ſhall I go then from thy Spirit? or whither ſhall I go then from thy Preſence?

If I climb up into Heaven, thou art there; if I go down to Hell, thou art there alſo.

If I take the wings of the morning, and remain in the uttermoſt parts of the Sea;

Even there alſo ſhall thy Hand lead me, and thy Right Hand ſhall hold me.

If I ſay, Peradventure the darkneſs ſhall cover me, then ſhall my night be turned to day.

Yea, the darkneſs is no darkneſs with thee, but the night is as clear as the day; the darkneſs and light to thee are both alike.

For my reins are thine, thou

haſt covered me in my mothers womb.

I will give thanks unto thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my ſoul knoweth right well.

My bones are not hid from thee, though I be made ſecretly, and faſhioned beneath in the Earth.

Thine eye did ſee my ſubſtance yet being unperfect, and in thy Book were al my members written,

Which day by day were faſhioned, when as yet there was none of them.

How dear are thy counſels unto me, O God! O how great is the ſumm of them!

If I tell them, they are more in number than the ſand. When I wake up, I am preſent with thee

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be world without end. *Amen.*

O Lord God, who by the power of thy Word didſt produce a glorious Light out of Darkneſs, Let thy Sun of Righteouſneſs with healing in his wings ariſe upon us, and enlighten the darkneſs of our hearts, and reſcue us from the ſhadow of death; that we may walk in the light of thy Grace here, and rejoyce in the light of thy Glory in thy Heavenly Kingdom hereafter, through the ſame Jeſus Chriſt our Lord. *Amen.*

Mal. 4. 2.

And the very God of Peace ſanctifie us wholly, that our whole Spirit, and Soul, and Body, may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt. *Amen.* 1 Theſ. 5. 23.

THE

# THE SECOND HOUR OF PRAYER,

## AT THE *Sun-riſing, or Firſt Hour of the day,* About VI. in the Morning.

Eccleſ. 11. 9.

*Rejoyce, O young man, in thy youth, and let thy heart chear thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine Eyes:*

*But know thou that for all theſe things God will bring thee into Judgment.*

Chap. 12. 1.

*Remember now thy Creator in the*

*days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them.*

---

## MORNING.

I Laid me down and ſlept, and roſe up again, and the Lord ſuſtained me, *Pſal.* 3. 5.

I.

Pſal. 121. 1. As ſoon as you open your eyes, lift them up unto the Hills from whence cometh your help, and *begin* the work of the day with thankſgiving to God, who hath delivered you from the dangers of the forepaſſed night, refreſhed your weary body with quiet ſleep, and brought you ſafely to the beginning of another day.

II.

Conſider, That perhaps many others, no *worſe* than you, have this night been hurried from their beds to the bar of Judgment, and there received a ſad ſentence of eternal woe; yet God of his infinite and undeſerved goodneſs hath *ſpared* you until now, to repent and prepare your accounts.

III.

Return him all poſſible *thanks* and praiſe for this ineſtimable mercy: and commend your ſelf to his *Grace* and *protection* for the following day, and the reſt of your life; humbly beſeeching him to continue his mercy and goodneſs to you, in preſerving you from all evils, and ſupplying you with all *neceſſaries* ſpiritual and temporal; and implore his Grace to guide and direct you in all your undertakings and actions, as may moſt conduce to the glory of his great Name, and the good of your own Soul.

IV.

Conſider what ſin or ſins you

have more eſpecially been guilty of *yeſterday*, or ſince the laſt time of your ſolemn repentance; and reſolve by the grace of God aſſiſting you, to avoid *thoſe* ſins, and all occaſions of them.

V.

Conſider what you have to *do* this day: Reſolve, not to ſpend it in *idleneſs* or *evil* imployments; and be careful to undertake nothing, in which you cannot with confidence and a good conſcience deſire the gracious aſſiſtance of God, without which all endeavour and induſtry, all toil and travel is vain and fruitleſs.

*Whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſs*, Ecclus. 7.36.

VI.

Keep diligent *watch* over your ſelf in all your ways; and where you find you have gone awry, delay not to return *preſently*: for the longer you go forward, the farther you have back again, and the leſs *time* left for that and the reſt of your Journey.

VII.

Be careful of your precious *Time*; that you do not *loſe* it in doing nothing, or *caſt* it away on that which is worſe: for you know not how ſoon you may be called to *account* for every idle and ill-ſpent minute.

Reſolve to ſpend this day as that which, for ought you know, may be your *laſt*; and remember, that as the Night, ſo *Death* draws on every hour, and may perhaps overtake you before Mid-day.

---

## *Morning Prayer.*

O Let me hear thy Loving kindneſs betimes in the morning, for in thee is my truſt. Shew thou me the way that I ſhould walk in, for I lift up my

Soul unto thee, *Pſal.* 143. 8.

O hearken unto the voice of my calling, my King and my God; for unto thee will I make my Prayer.

My voice ſhalt thou hear betimes, O Lord: early in the morning will I direct my Prayer unto thee, and will look up.

But make me to remember that thou art God, and haſt no pleaſure in wickedneſs, neither ſhall any evil dwell with thee, *Pſal.* 5. 2, 3, 4.

OUR Father which art in Heaven, hallowed be thy Name; thy Kingdom come, thy Will be done in Earth as it is in Heaven; Give us this day our daily bread; and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

O Lord, open thou my lips.
And my mouth ſhall ſhew forth thy praiſe.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be world without end. *Amen.*

*Pſal.* 19.

THE Heavens declare the glory of God, and the Firmament ſheweth his handy work.
One day telleth another, and one night certifieth another.
There is neither ſpeech nor language, but their voices are heard among them.
Their ſound is gone out into all Lands, and their words into the ends of the world.

In them hath he ſet a Tabernacle for the Sun, which cometh forth as a Bridegroom out of his chamber, and rejoyceth as a Giant to run his courſe.

It goeth forth from the uttermoſt part of the Heaven, and runneth about unto the end of it again, and there is nothing hid from the Heat thereof.

The Law of the Lord is an undefiled Law, converting the Soul: the Teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

The Statutes of the Lord are right, and rejoyce the Heart; the Commandment of the Lord is pure, and giveth light unto the eyes.

The Fear of the Lord is clean, and indureth for ever: the judgments of the Lord are true, and righteous altogether.

More to be deſired are they than Gold: yea, than much fine

Gold: ſweeter alſo than Honey and the Honey-comb.

Moreover, by them is thy ſervant taught; and in keeping of them there is great reward.

Who can tell how oft he offendeth! O cleanſe thou me from my ſecret faults.

Keep thy ſervant alſo from preſumptuous ſins, leſt they get the dominion over me; ſo ſhall I be undefiled and innocent from the great offence.

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy ſight, O Lord my ſtrength and my Redeemer.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be world without end. *Amen.*

## *The Song of Zachary.*

BLeſſed be the Lord God of *Iſrael*, for he hath viſited and redeemed his people: *Luke* 1. 68.

And hath raiſed up a mighty Salvation for us in the Houſe of his Servant *David*.

As he ſpake by the mouth of his holy Prophets, which have been ſince the world began.

That we ſhould be ſaved from our enemies, and from the hands of all that hate us.

To perform the mercy promiſed to our Forefathers, and to remember his holy Covenant.

To perform the Oath which he ſware to our Forefather *Abraham*, that he would give us.

That we, being delivered out of the hands of our enemies, might ſerve him without fear, In holineſs and righteouſneſs before him all the days of our life.

And thou Child ſhalt be called the Prophet of the Higheſt, for thou ſhalt go before the face of the Lord to prepare his ways,

To give knowledge of Salvation to his people for the remiſſion of their ſins,

Through the tender mercy of our God, whereby the day-ſpring from on high hath viſited us,

To give light to them that ſit in darkneſs, and in the ſhadow of death, and to guide our feet into the way of peace.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be world without end. *Amen.*

Bleſſed be thy holy Name, O Lord, who haſt ſhewed me the light of thy countenance, and haſt delivered me from the darkneſs and dangers of this night, and refreſhed me with quiet ſleep, and raiſed me up again as it were from the grave, and reſtored me to life, and the joyful light of another day.

Give me grace to make it a reſurrection to newneſs of life alſo, that I may ſpend this day, and all that thou ſhalt yet be pleaſed to add to it, in thy Service, to the Glory of thy Name, and the Good of my own Soul.

O Lord, blot out as a night-miſt mine iniquities, and ſcatter my ſins as a morning cloud, *Iſa.* 44. 22.

1 Theſ. 5. 5.
Rom. 13. 13.

Grant that I may become a Child of the Light and of the Day; that I may walk ſoberly, chaſtly, and honeſtly, as in the day.

Open thou mine eyes that I may ſee, incline my heart that I may affect, and order my ſteps that I may walk and run in the way of thy Commandments.

Pſal. 119. 18, 36, 133.

Hold me faſt, and keep me cloſe by thee. Guide me with thy Hand. Uphold me when I am falling: lift me up when I am down. Reduce me when I go aſtray, and hedge in my way, that I find not the path to follow after vanity.

Keep me in all my ways, and defend me from all the dangers and evils of this day. O Lord, preſerve my going out and coming in, from this time forth for evermore.

Pſal. 91. 2.

Pſal. 121. 8.

And now, O Lord, I offer up my ſelf a living Sacrifice unto thee, beſeeching thee mercifully and graciouſly to receive me. Cleanſe me from all my Pollutions, heal all my infirmities, and ſanctifie all the Powers and Faculties of my Soul and Body to thy ſervice this day; that in all my thoughts, words, and works, I may always have an eye to that Supreme end of my Creation; and to order the whole courſe of my life, that I may be always ready and prepared for death, and that ſevere account which I muſt one day make unto thee, that ſo I may do it with joy and not with ſorrow, and receive that Crown which thou haſt promiſed to them that perſevere unto the end. *Heb.* 13. 17.

And with my ſelf I commend unto thee all whom any bond of Nature, or Friendſhip, or Religion, commands me to pray for; eſpecially ------

------and all that

have at any time done good to me, thou, O Lord, do good to them, and reward them ſeven-fold into their boſom.

Preſerve us, O Lord, from all evil: O Lord, I beſeech thee, keep our Souls; keep us from falling, and preſent us faultleſs before the preſence of thy Glory at that day.

Pſal. 121. 7.

Jude 24.

And the Peace of God, which paſſeth all underſtanding, keep our hearts and minds in the Knowledge and Love of God, and of his Son Jeſus Chriſt our Lord.

Phil. 4. 7.
Com. Pr.

And the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be with us this day, the reſt of our lives, and for evermore. *Amen.*

---

# OF PUBLICK PRAYER AT THE THIRD HOUR.

---

Psal. 119. 9.

*Wherewithal ſhall a young man cleanſe his way?*

*Even by ruling himſelf after thy Word.*

Psal. 111. 10.

*The Fear of the Lord is the beginning of wiſdom. A good underſtanding have all they that do thereafter. The praiſe of it endureth for ever.*

---

NOW *as* Private *Prayer hath this Promiſe of our Saviour,* Mat. 6. 6. *that being perform'd in the Cloſet ſecretly, it ſhall yet be* rewarded openly: Mat. 18. 20. *ſo much more when* two or three are gathered together in his Name, *hath he promiſed to* be in the midſt of them, *and hear their requeſts.*

*This therefore being the uſual Hour wherein the* Publick *Service of the* Church *is every day to be celebrated, this* Private Form *is far from any purpoſe to ſupplant the uſe, or pretence to ſupply the want of that.*

*Which though it be now by the* Children of this generation *ſhamefully caſt out of the* Houſe *of God, yet certainly all true Children of the Church will receive it into their own Houſes, and make their Family their* Congregation.

*But they that want even this Convenience, alſo may yet at leaſt perform* their *part of the* Publick *Duty* *in the* Privacy *of their Cloſets, and comfort themſelves with this Conſideration, that the Prayers which are ſent up from never ſo divers and diſtant places on Earth, yet all meet together in the High Court of Heaven.*

*The following Form therefore is intended for no more than a* Preparation *to the Publick. And ſo likewiſe at the* Fifth *Hour, whereon the* Evening *Service of the* Church *is to be celebrated.*

# THE THIRD HOUR OF PRAYER, AT THE *Third Hour of the Day*, About IX, in the Morning.

HEar my Prayer, O God, and hide not thy ſelf from my Petition.

OUR Father, which art in Heaven, Hallowed be thy Name, thy Kingdom come, thy Will be done in Earth as it is in Heaven; Give us this day our daily bread; and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from all evil: For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

O Lord, open thou my lips,
And my mouth ſhall ſhew forth thy praiſe.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be world without end. *Amen.*

*Pſal.* 25.

UNto thee, O Lord, will I lift up my Soul. My God, I have put my truſt in thee; O let me not be confounded, neither let mine enemies triumph over me.

For all they that hope in thee ſhall not be aſhamed ; but ſuch as tranſgreſs without a cauſe ſhall be put to confuſion.

Shew me thy ways, O Lord, and teach me thy paths.

Lead me forth in thy Truth, and learn me ; for thou art the God of my Salvation. In thee hath been my hope all the day long.

Call to remembrance, O Lord, thy tender mercies, and thy loving kindneſs, which hath been ever of old

O remember not the ſins and offences of my Youth ; but according to thy mercy think thou upon me, O Lord, for thy goodneſs.

Gracious and righteous is the Lord, therefore will he teach ſinners in the way.

Them that be meek ſhall he guide in judgment : and ſuch as be gentle, them ſhall he learn his way.

All the paths of the Lord are mercy and truth unto ſuch as keep his Covenant and his Teſtimonies.

For thy Names ſake, O Lord, be merciful unto my ſin, for it is great.

What man is he that feareth the Lord? Him ſhall he teach in the way that he ſhall chuſe.

His Soul ſhall dwell at eaſe, and his Seed ſhall inherit the Land.

The Secret of the Lord is among them that fear him, and he will ſhew them his Covenant.

Mine eyes are ever looking unto the Lord, for he ſhall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me, for I am deſolate and in miſery.

The ſorrows of my heart are enlarged: O bring thou me out of my troubles.

Look upon my adverſity and miſery, and forgive me all my ſin.

Conſider mine Enemies how many they are, and they bear a tyrannous hate againſt me.

O keep my Soul and deliver me: let me not be confounded, for I have put my truſt in thee.

Let perfectneſs and righteous dealing wait upon me, for my hope hath been in thee.

Deliver Iſrael, O God, out of all his troubles.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be world without end. *Amen.*

ALmighty Lord God, who haſt created all things for thine own Glory and Service, give us grace to direct all our thoughts, words, and works to that one end, that ſo having ſerved thee faithfully here, we may glorifie thee eternally in thy Kingdom hereafter, through Jeſus Chriſt our Saviour. *Amen.*

Eph. 3.20. NOW unto him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us, unto him be Glory in the Church by Chriſt Ieſus, throughout all ages world without end. *Amen.*

---

---

# THE FOURTH HOUR OF PRAYER, AT THE *Sixth Hour or Mid-day,* About XII. at Noon.

---

Pſal. 34. 12.

*What man is he that luſteth to live, and would fain ſee good days?*

*Keep thy Tongue from Evil, and thy Lips that they ſpeak no Guile.*

*Eſchew Evil, and do Good.*

*Seek Peace, and enſue it.*

Pſal. 102. 24.

*O my God, take me not away in the midſt of mine Age. As for thy* *years they endure throughout all Generations.*

---

HEar me when I call, O God of my righteouſneſs; have mercy upon me, and hearken unto my Prayer, *Pſal.* 4. 1.

OUR Father which art in Heaven, Hallowed be thy Name, Thy Kingdom come, Thy Will be done in Earth as it is in Heaven. Give us this day our daily Bread, and forgive us our Treſpaſſes as we forgive them that treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil. For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

O Lord, open thou my lips:
And my mouth ſhall ſhew forth thy Praiſe.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

## *Pſal.* 27.

THE Lord is my light and my ſalvation, whom then ſhall I fear? The Lord is the ſtrength of my life, of whom then ſhall I be afraid?

When the wicked (even mine enemies and my foes) came upon me to eat up my fleſh, they ſtumbled and fell.

Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe up war againſt me, yet will I put my truſt in him.

One thing have I deſired of the Lord, which I will require, even that I may dwell in the houſe of the Lord all the days of my life, to behold the fair beauty of the Lord, and to viſit his Temple.

For in the time of trouble he ſhall hide me in his Tabernacle, yea in the ſecret place of his dwelling ſhall he hide me, and ſet me up upon a rock of ſtone,

And now ſhall he lift up mine head above mine enemies round about me.

Therefore will I offer in his dwelling an oblation with great gladneſs, I will ſing and ſpeak praiſes unto the Lord.

Hearken unto my voice, O Lord, when I cry unto Thee; have mercy upon me, and hear me.

My heart hath talked of thee, Seek ye my face: thy face, Lord, will I ſeek.

O hide not Thou thy face from me, nor caſt thy ſervant away in diſpleaſure.

Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

When my father and mother forſake me, the Lord taketh me up.

Teach me thy way, O Lord, and lead me in the right way, becauſe of mine enemies.

Deliver me not over into the will of mine adverſaries; for there are falſe witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

I ſhould utterly have fainted, but that I believe verily to ſee the goodneſs of the Lord in the land of the living.

O tarry thou the Lord's leiſure: be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

---

## *The Song of SS.* Ambroſe *and* Auguſtine.

WE praiſe Thee, O Lord, we acknowledge Thee to be the Lord.

All the Earth doth worſhip Thee the Father everlaſting.

To thee all Angels cry aloud, the Heavens, and all the Powers therein;

To Thee Cherubim and Seraphim continually do cry,

Holy, Holy, Holy, Lord God of Sabbaoth,

Heaven and Earth are full of the Majeſty of thy Glory.

The glorious company of the Apoſtles praiſe Thee;

The goodly fellowſhip of the Prophets praiſe Thee;

The noble Army of Martyrs praiſe Thee;

The Holy Church throughout

all the world doth knowledge Thee,

The Father of an Infinite Majeſty,

Thine honourable, true, and only Son,

Alſo the Holy Ghoſt, the Comforter.

Thou art the King of Glory, O Chriſt,

Thou art the Everlaſting Son of the Father.

When thou tookeſt upon Thee to deliver man, Thou didſt not abhor the Virgins womb.

When Thou hadſt overcome the ſharpneſs of Death, Thou didſt open the kingdom of heaven to all believers.

Thou ſitteſt at the right hand of God in the Glory of the Father.

We believe that Thou ſhalt come to be our Judge.

We therefore pray Thee help thy ſervants whom Thou haſt redeemed with thy precious bloud.

Make them to be numbred with thy Saints in Glory everlaſting.

O Lord ſave thy people, and bleſs thine heritage;

Govern them and lift them up for ever.

Day by day we magnifie Thee,

And worſhip thy Name ever world without end.

Vouchſafe, O Lord, to keep us this day without ſin.

O Lord, have mercy upon us, have mercy upon us.

O Lord let thy mercy lighten upon us, as our Truſt is in Thee.

O Lord in Thee have I truſted; let me never be confounded.

Com, E-

WE humbly beſeech Thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Names ſake turn from us all thoſe evils that we moſt juſtly have deſerved:

and grant that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve Thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediator and Advocate, Jeſus Chriſt our Lord. *Amen.*

NOW the God of peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the Sheep, through the bloud of the everlaſting Covenant, make us perfect in every good work to do his will, working in us that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be Glory for ever and ever. *Amen.*

Heb. 13. 20.

# THE
# FIFTH HOUR
# OF
# PRAYER,
# AT THE
# *Ninth Hour of the Day,*
# About III. After-Noon.
# *Preparative to the Publick.*

1 Theſſ. 5. 2, 3, 4.

*The day of the Lord ſo cometh as a Thief in the night.*

*For when they ſhall ſay, Peace and Safety, then ſudden deſtruction cometh upon them, as Travail upon a woman with child, and they ſhall not eſcape.*

*But ye, brethren, are not in darkneſs, that that day ſhould overtake you as a thief.*

---

ENter not into judgment with thy ſervant, O Lord, for in thy ſight ſhall no man living be juſtified, *Pſal.* 143. 2.

OUR Father which art in Heaven, hallowed be thy Name; thy Kingdom come, thy Will be done in Earth as it is in Heaven: Give us this day our daily bread; and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

O Lord, open thou my lips,
And my mouth ſhall ſhew forth thy praiſe.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end, *Amen.*

## *Pſal.* 39.

I Said I will take heed to my ways, that I offend not in my tongue.

I will keep my mouth as it were with a bridle, while the ungodly is in my ſight.

I held my tongue and ſpake nothing, I kept ſilence yea even from good words, but it was pain and grief to me.

My heart was hot within me, and while I was thus muſing, the fire kindled, and at laſt I ſpake with my tongue.

Lord, let me know mine end, and the number of my days, that I may be certified how long I have to live.

Behold, Thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of Thee; and verily every man living is altogether vanity.

For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And now, Lord, what is my hope? truly my hope is even in Thee.

Deliver me from all mine offences, and make me not a rebuke unto the fooliſh.

I became dumb, and opened not my mouth, for it was thy doing.

Take thy plague away from me; I am even conſumed by the means of thy heavy hand.

When Thou with rebukes doſt chaſten man for ſin, Thou makeſt his beauty to conſume away, like as it were a Moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O God, and with thine ears conſider my calling: hold not thy peace at my tears.

For I am a ſtranger with Thee and a ſojourner, as all my fathers were.

O ſpare me a little, that I may recover my ſtrength before I go hence, and be no more ſeen.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

O God from whom all holy deſires, all good counſels, and all juſt works do proceed, work in us thy unprofitable ſervants both to will and to do, that the glory of both may return to Thee the giver of every good and perfect gift, through Jeſus Chriſt our Lord. *Amen.*

Phil. 2. 13.

Jude 24. NOW unto Him that is able to keep us from falling, and to preſent us faultleſs before the preſence of his Glory with exceeding joy; To the only wiſe God our Saviour, be Glory and Majeſty, Dominion and Power, now and for ever. *Amen.*

---

THE

# THE SIXTH HOUR OF PRAYER, AT THE *Twelfth* or *Laſt Hour of the day.*

About VI. in the Evening.

Deut. 32. 29.

*O that they were wiſe, that they underſtood this, that they would conſider their latter end.*

Job 14. 1, 2.

*Man that is born of a woman is of few days, and full of trouble: he cometh forth like a flower, and is cut down; he fleeth alſo as a ſhadow, and continueth not.*

Praiſe

Pſal. 103. 1, 2, 3, 4.

PRaiſe the Lord, O my Soul, and all that is within me praiſe his holy Name.

Praiſe the Lord, O my Soul, and forget not all his benefits,

Which forgiveth all thy ſin, and healeth all thy infirmities;

Which ſaveth thy life from deſtruction, and crowneth thee with mercy and loving kindneſs.

OUR Father which art in Heaven, Hallowed be thy Name, Thy Kingdom come, Thy Will be done in Earth as it is in Heaven. Give us this day our daily Bread, and forgive us our Treſpaſſes as we forgive them that treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil. For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

O Lord, open thou my lips:
And my mouth ſhall ſhew forth thy Praiſe.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be world without end. *Amen.*

*Pſal.* 90.

LOrd, Thou haſt been our refuge from one generation to another.
Before the mountains were brought forth, or ever the earth and the world were made, Thou art God from everlaſting, and world without end.
Thou turneſt man to deſtruction: again thou ſayeſt, Come again ye children of men.
For a thouſand years in thy ſight are but as yeſterday, ſeeing that is paſt as a watch in the night.

As ſoon as thou ſcattereſt them they are even as a ſleep, and fade away ſuddenly like the graſs.

In the morning it is green, and groweth up; but in the evening it is cut down, dried up and withered.

For we conſume away in thy diſpleaſure, and are afraid at thy wrathful indignation.

Thou haſt ſet our miſdeeds before thee, and our ſecret ſins in the ſight of thy countenance.

For when Thou art angry, all our days are gone; we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten; and though men be ſo ſtrong that they come to fourſcore years, yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

But who regardeth the power of thy wrath? for even thereafter as a man feareth, ſo is thy diſpleaſure.

O teach us to number our days, that we may apply our hearts unto wiſdom.

Turn Thee again, O Lord, at the laſt, and be gracious unto thy ſervants.

O ſatisfie us with thy mercy, and that ſoon; ſo ſhall we rejoyce and be glad all the days of our life.

Comfort us again now after the time that thou haſt plagued us, and for the years wherein we have ſuffered adverſity.

Shew thy ſervants thy work, and their children thy glory.

And the glorious Majeſty of the Lord our God be upon us. Proſper Thou the work of our hands upon us, O proſper Thou our handy-work.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

---

## *The Song of S. Mary.*

Luke 1.46. MY ſoul doth magnifie the Lord, and my ſpirit hath rejoyced in God my Saviour.

For he hath regarded the lowlineſs of his hand-maiden.

For behold from henceforth all generations ſhall call me bleſſed:

For he that is Mighty hath magnified me, and Holy is his name.

And his mercy is on them that fear him throughout all generations.

He hath ſhewed ſtrength with his arm, he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty

from their ſeat, and hath exalted the humble and meek.

He hath filled the hungry with good things, and the rich he hath ſent empty away.

He remembring his mercy hath holpen his ſervant Iſrael, as he promiſed to our forefathers Abraham and his ſeed for ever.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be world without end. *Amen.*

O Lord God, who haſt created the light and darkneſs, and by the continual interchanges of day and night putteſt us in mind of our tranſitory condition, and the ſhortneſs of our abode here. Give us grace to [illegible] our ſelves about the [illegible] work of ſalvation, [illegible]

which

while the day of ſalvation laſteth; that when the night of death cometh, and our Lord ſhall call us to account, we may receive the reward of good and faithful ſervants, and enter into the joy of our Maſter Jeſus Chriſt. *Amen.*

Mat. 25. 21.

2 Theſ. 2. 16.

NOW our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and hath given us everlaſting conſolation, and good hope through grace, comfort our hearts, and ſtabliſh us in every good word and work.

To Him be glory for ever and ever. *Amen.*

---

# THE SEVENTH HOUR OF PRAYER,

## AT

## *Bed-Time,*

## About IX. at Night.

Mark 13. 33.

*Take ye heed, watch and pray; for ye know not when the time is.*

Mat. 26. 41.

*Watch and pray, that ye fall not into temptation.*

Job 1. 21.

*Naked came I out of my mothers womb, and naked ſhall I return thither.*

Chap. 14. 12.

*Man lieth down, and riſeth not; till the heavens be no more they ſhall not awake, nor be raiſed out of their ſleep.*

---

## EVENING.

I.

As you began, ſo end, the day with God, in thanks and praiſe, that he hath graciouſly preſerved you hitherto; and in prayer to him, that he will vouchſafe ſtill to continue his mercy and protection to you.

II.

Remember that your days are but a ſpan long, that in the midſt of life you are in death, and every day brings you nearer to that long night.

III.

Conſider, that perhaps many others, no *worſe* than you, have this day been cut off in the midſt of their days and ſins, and caſt into the †place of darkneſs; yet the *long-ſuffering* of God hath ſpared you until now, to make up your accounts.

IV.

Shew your ſelf truly thankful for this ineſtimable favour, by making a right uſe of it, ſpending the time which is given you in doing ſome good, in working *while it is called to day*, before *the night cometh, wherein no man can work*.

V.

The Evening of the day is now come upon you, and for ought you know the end of your life may be as nigh at hand when you ſhall be called to *account* how you have ſpent your time here.

VI.

Begin therefore with your ſelf before-hand.

When you have done with the world, and all buſineſs and company, and are retired to your privacy and quiet, ſit down and call your ſelf to a ſtrict account how you have ſpent this day; what you have done, what you have left undone; what good you have neglected, what evil you have committed.

Where you perceive you have done well, give thanks to God, and aſcribe it and all the Honour of it to him alone, who hath enabled you to perform it, *working in you both to will and to do.*

Where you have omitted your duty, or otherwiſe done ill, confeſs and humble your ſelf before him, and earneſtly deſire pardon and reconciliation.

If you have wronged or offended any one this day, deſire God to forgive you, and reſolve to make *ſatisfaction.* If any one have wronged or offended you, freely *forgive* them, and deſire God to confirm your pardon by adding his.

How can he ſleep at quiet that is not at peace with God, and in charity with the World?

And conſider that if this be done conſtantly and ſincerely every night, whenſoever it ſhall pleaſe God to call you to judgment, you will have but one day to anſwer for.

## VII.

*The Son of Man cometh as a thief in the* Mat. 24.44.
*night, at an hour when you are not aware:* be careful that he may find you *watching*, and imployed about his Service.

*Bleſſed is that ſervant, whom his Lord when he cometh ſhall find ſo doing*, Mat. 24.46.

## *Evening Prayer.*

IN the night I lift up my hands towards thy Sanctuary, and bleſs thy Name, *Pſal.* 134.2.

The Lord hath granted his loving kindness in the day-time, and in the night-season will I sing of him, and make my prayer unto the God of my Life. Psal. 42. 10.

As long as I live will I magnifie thee in this manner, and lift up my hands in thy Name. [illegible]

Lord, [illegible] send forth thy light and thy truth, and let them lead [illegible] [illegible]

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

O Lord, open thou my lips,
And my mouth ſhall ſhew forth thy praiſe.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

*Psal.* 91.

WHoſo dwelleth under the defence of the moſt High, ſhall abide under the ſhadow of the Almighty.

I will ſay unto the Lord, Thou art my hope, and my ſtrong hold; my God, in him will I truſt.

For he ſhall deliver thee from the ſnare of the hunter, and from the noiſome peſtilence.

He ſhall defend thee under his wings, and thou ſhalt be ſafe under his feathers: His Faithfulneſs and Truth ſhall be thy ſhield and buckler.

Thou ſhalt not be afraid for any terror by night, nor for the arrow that flieth by day,

For the peſtilence that walketh in darkneſs, nor for the ſickneſs that deſtroyeth in the noone-day.

A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand, but it ſhall not come nigh thee.

Yea with thine eyes ſhalt thou behold, and ſee the reward of the ungodly.

For thou Lord, art my hope: thou haſt ſet thine houſe of defen[c]e very high.

There ſhall no evil happen unto thee, neither ſhall any plague come nigh thy dwelling.

For he ſhall give his Angels charge over thee, to keep thee in all thy ways.

They ſhall bear thee in their hands, that thou hurt not thy foot againſt a ſtone.

Thou ſhalt go upon the Lion

and Adder; the young Lion and the Dragon ſhalt thou tread under thy feet.

Becauſe he hath ſet his love upon me, therefore ſhall I deliver him: I ſhall ſet him up, becauſe he hath known my Name.

He ſhall call upon me, and I will hear him: yea I am with him in trouble: I will deliver him, and bring him to Honour.

With long life will I ſatisfie him, and ſhew him my Salvation.

Glory be to the Father, and to the Son: and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be world without end. *Amen.*

*Pſal.* 121.

I Will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord,

which hath made Heaven and Earth.

He will not ſuffer thy foot to be moved, and he that keepeth thee will not ſleep.

Behold, he that keepeth Iſrael ſhall neither ſlumber nor ſleep.

The Lord himſelf is thy keeper: the Lord is thy defence upon thy right hand.

So that the Sun ſhall not burn thee by day, neither the Moon by night.

The Lord ſhall preſerve thee from all evil; yea it is even he that ſhall keep thy ſoul.

The Lord ſhall preſerve thy going out, and thy coming in, from this time forth for evermore.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

## *The Song of* Simeon.

LOrd, now letteſt thou thy Servant depart in peace, according to thy Word. *Luke* 2. 29.

For mine eyes have ſeen thy Salvation.

Which thou haſt prepared before the face of all people;

To be a light to lighten the Gentiles, and to be the Glory of thy people Iſrael.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be world without end. *Amen.*

BLeſſed be thy Holy Name, O Lord my God, who haſt ſhewed me the light of thy countenance, and cauſed me to ſee thy goodneſs in Pſal. 27. 13.

the land of the living: who hath preſerved me in all my ways, and delivered me from all the dangers and evils of this day, and brought me ſafe thus far of my life to the beginning of this night.

O Lord, I beſeech thee forſake me not in the evening of my days; but ſtill continue the protection of thy gracious hand upon me; be thou my light and defence, my guide and guard, through the valley of miſery and tears, and the ſhadow of death, to thy holy hill, where thine Honour and our Lord dwelleth.
Psal. 71. 18.

Give me grace to remember the many days of darkneſs, and prevent the long night of Death by a timely preparation for it; that being always ready and provided, whenſoever thou ſhalt call me to judgment, I may give an acceptable account how I have ſpent my time here. Lord,
Eccl. 11. 8.

Lord, as we add days to our days, ſo we add ſins to our ſins.

Father, I have ſinned againſt Heaven and againſt thee, and am no more worthy to be called thy Son, *Luke* 15. 21.

But I will confeſs my wickedneſs, and be ſorry for my ſins, *Pſal.* 38. 18.

---

*Here make a particular Confeſſion of the ſins you have committed this day, or ſince your laſt ſolemn account.*

THus have I wandred from the right way of thy Commandments, walking after the fooliſh Imaginations of mine own corrupt heart, and wearying my ſelf in the by-ways of vanity and wickedneſs all the day long.

But now, O Lord, I deſire to turn from my evil ways, and [illegible] face. O hide not thou thy face from me, for I am thy servant [illegible] like [illegible]. Out of the deep my [illegible] crieth unto thee: O [illegible] and [illegible] have mercy upon me [illegible] upon me, O Lord, [illegible] according to the multitude of thy mercies do away mine offences. Wash me thoroughly from my wickedness, and cleanse me from my sin.

Forgive and pardon all mine offences and abominations, for the merits and intercession of thy dear Son: in him be reconciled unto me, and restore me again to thy grace and favour, [illegible] the peace and comfort and communion of thy Holy Spirit, that mine eyes may see thy Salvation, and thy Servant may depart in peace, *Luke* 2. 29, 30.

And now, O Lord, I go to my bed as to my grave, and know not but that I may awake in another world. Live or die I commend my ſelf to thy mercy and goodneſs, beſeeching thee to receive me under the wings of thy protection, where I may reſt ſafe and ſecure from all evil.

And with my ſelf I commend unto thee all whom any relation or occaſion hath made near or dear unto me.

Thou Keeper of *Iſrael*, who doſt neither ſlumber nor ſleep, receive us all into thy keeping, and preſerve our Souls in perpetual peace and reſt.

And the peace of God, which paſſeth all underſtanding, keep our hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord.

And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be with us this night, the reſt of our lives, and for evermore. *Amen.*

## OF

## SOLEMN

## REPENTANCE.

NOW beſide this *daily* and ordinary Confeſſion and Repentance, it were good to ſet apart ſome particular times, once a week ( on Fridays ) or at leaſt once a month, for a more *ſolemn* Humiliation.

In which you may proceed by theſe ſeveral ſteps.

I.

Take an exact ſurvey of the ſtate of your Soul: *Examine* your ſelf ſtrictly, and ſearch into every corner of your heart.

Recollect and reckon up *parti-*

*cularly*,

*ticularly*, with reasons of remembring the great sins and aggravations of your sins, especially those remarkable on account.

Represent every one in his own colours, with all the several *circumstances* of aggravation, and [illegible] yourself to make.

II.

Labour to get a true and thorough apprehension of the vileness and misery of your condition.

Consider in what a dangerous and deplorable state you had been, if God should have taken you away in this course without Repentance.

And hereupon you cannot but acknowledge and magnifie his mercy and *long-suffering*, that notwithstanding all these provocations he hath yet forborn you thus long, and now by his *goodness leads you to Repentance*. Rom. 2. 4.

Strive

III.

Strive to be ſeriouſly affected with a true and hearty *ſorrow* for having ſo heinouſly offended ſo good and gracious a God.

Secondly, reſolve to *forſake all* thoſe abominations, wherewith you have thus grieved his holy Spirit.

But be ſure this be done *ſincerely*, without reſerving to your ſelf any other darling ſin.

Though it ſeem never ſo *ſmall*, though it be never ſo *dear to you*, yet ſpare it not for any reſpect.

Though it be as dear to you as your *right hand*, or your *right eye*, pluck it out, or cut it off, and *caſt it from you*, Matt. 5. 29, 30.

*It is better for you to enter into life halt or maimed, than having two whole into everlaſting fire.* Matt. 18. 8. Mark 9. 43, 45, 47.

God will have your whole heart, he will not be content with a part, though never ſo great a part.

IV.

Apply your ſelf to God by a *lively faith* in his promiſes of mercy and pardon in the blood of Jeſus Chriſt.

Pour out your ſoul before him in an *humble Confeſſion* of all your ſins and abominations.

Beſeech and importune him for the grace of *godly ſorrow*, which may work in you true Repentance, 2 *Cor.* 7. 10.

Implore his mercy and *pardon* in the merits and ſatisfaction of his dear Son Jeſus Chriſt.

V.

Offer up your ſelf wholly unto his hands with a promiſe and vow of *new* life, and more diligent performance of your duty.

And deſire the *gracious* influence of his Holy Spirit, as well for a ſeal of your Pardon, as to excite, and aſſiſt, and enable you to perform his will for the future.

VI.

And though it be impoſſible for you to make *reparation* or ſatisfaction to God for the wrongs and affronts which in every ſuch you have offered to his Glory; yet to ſhew the *ſincerity* and readineſs of your will according to your power, ſet your ſelf with moſt diligence to the performance of thoſe Duties wherein you have been moſt defective.

And act a kind of holy revenge upon thoſe ſins of which you have been moſt guilty, by ſetting your ſelf moſt zealouſly to the practice of the contrary vertues.

VII.

And in this your reconciliation to God it will be fit (I may ſay neceſſary) to make your *peace* with the world:

By making *reſtitution* and ſatisfaction to all that you have wronged, by deſiring *pardon* of thoſe you have offended; and likewise be freely pardoning all that have offended or injured you. And if all this be done sincerely and uprightly, as is required, on [illegible] [illegible] thou shalt doubt- [illegible] [illegible] life, [illegible] [illegible] thy sins pardoned, and will not fail in the performance of [illegible].

---

## A
## GENERAL FORM
## OF
# CONFESSION.

O Lord, the Great and Dreadful God, keeping the Covenant, and mercy to them that love him, and to them that keep his Commandments; we have ſinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments. Dan. 9. 4, 5.

By our impious and godleſs thoughts of Thee; our confidence [illegible] in the arm of fleſh ; by placing our affections on earthly things, and neglecting to love and depend on Thee ; in preſuming of thy mercies, and yet continuing in our ſins,

We have provoked and rebelled againſt Thee.

*O Lord, righteouſneſs belongeth unto Thee, but unto us confuſion of faces, as at this day,* Dan. 9.

By our want of reverence to thy Service, not conſidering the awfulneſs of thy Preſence, and that honour due to Thee in thy Houſe ; by our formal and hypocritical worſhip ; by open profanation and ſacrilege ; by ſhews and pretences of piety to cover our worldly and wicked deſigns,

We have provoked and rebelled againſt Thee.

*O Lord, righteouſneſs belongeth*

*unto Thee, but unto us confuſion of face, as at this day.*

By our vain and raſh oaths, blaſphemies and perjuries; by our execrations on our ſelves, our brethren, and our enemies;

We have provoked and rebelled againſt Thee.

*O Lord, righteouſneſs belongs unto Thee, but unto us confuſion of face, as at this day.*

By undervaluing the publick Service, and neglecting to bear a part in it; by miſpending that time either there or elſewhere in wanton or worldly thoughts or imployments; by not keeping the Spiritual Sabbath unto Thee, in ſerving Thee truly all the days of our lives; by not duly obſerving the times of Feſtivity or Faſting appointed by juſt Authority,

We have provoked and rebelled againſt Thee.

O

*O Lord, [illegible] before Thee, [illegible] of [illegible]*

In not duly acknowledging [illegible] authority in the persons of our Superiours; by speaking evil of dignities, and reviling the Rulers of the people; by groundless jealousies and surmises, misjudging and censuring their actions, by [illegible] as a people that are [illegible] their [illegible] our selves [illegible] to the appointment [illegible] by [illegible] committed to our [illegible] those [illegible] and fold for example [illegible]

We have provoked and rebelled against Thee.

*O Lord, [illegible] before Thee, [illegible] confusion of face, [illegible]*

By raſh anger, malice, hatred, revenge, and the bloody effects thereof; by uncharitable contentions and diviſions, factions and animoſities; by cruelty and unmercifulneſs, and communicating in the ſins of blood.

We have provoked and rebelled againſt Thee.

*O Lord, righteouſneſs belongeth unto Thee, but unto us confuſion of face, as at this day.*

By the manifold ſins of uncleanneſs, by ſeeking or not avoiding the occaſions thereof; by idleneſs, intemperance, and drunkenneſs, by immodeſt words and geſtures, by ſhameleſs boaſting or not bluſhing at thoſe ſins.

We have provoked and rebelled againſt Thee.

*O Lord, righteouſneſs belongeth unto Thee, but unto us confuſion of face, as at this day.*

By thefts, rapines, and oppreſſions; by vexatious ſuits practiſed and countenanced; by exactions, and unjuſt gains in bargaining; by defrauding the labourer of his hire; by want of due care in expending what we have, and a good conſcience in acquiring more,

We have provoked and rebelled againſt Thee.

*O Lord, righteouſneſs belongeth unto Thee, but unto us confuſion of face, as at this day.*

By lying, detraction, and contumely; by cenſuring and raſh judgement; by falſe witneſs, and perverting the courſe of juſtice,

We have provoked and rebelled againſt Thee.

*O Lord, righteouſneſs belongeth unto Thee, but unto us confuſion of face, as at this day.*

By uncontentedneſs and deſiring change in our eſtates; by giving our ſelves over to luſtful, covetous, and inordinate affections; by neglecting acts of Charity, and doing as we would be done to, and not doing our duty in that ſtate of life unto which it hath pleaſed Thee to call us,

We have provoked and rebelled againſt Thee.

*O Lord, righteouſneſs belong unto Thee, but unto us confuſion of face, as at this day.*

By fretting our ſelves becauſe of the ungodly, and being envious againſt the evil-doer; by not loving our enemies, not bleſſing them that curſe us, not doing good to them that hate us, nor praying for thoſe that deſpightfully uſe us, and perſecute us,

We have provoked and rebelled againſt Thee.

*O Lord, righteouſneſs belongs unto Thee, but unto us confuſion of face, as at this day.*

By pretending to do evil that good may come thereof; by placing piety in opinions; by ſtraining at Gnats, and ſwallowing of Camels, ſcrupling at things indifferent, and making no conſcience of known ſins.

We have provoked and rebelled againſt Thee.

*O Lord, righteouſneſs belongs unto Thee, but unto us confuſion of face, as at this day.*

By running into open profaneneſs, under colour of avoiding Superſtition; by guiding our conſcience by humours and phanſies, and not by the certain rules of thy Law; by having itching ears, and heaping to our ſelves Teachers, and by having mens perſons in admiration becauſe of advantage,

We have provoked and rebelled againſt Thee,

*O Lord, righteouſneſs belongs unto Thee, but unto us confuſion of face, as at this day.*

By impatience under thy correcting hands, nor endeavouring our amendment by it, and reflecting on our own ſins as the cauſe of it; by deſpiſing thy chaſtiſements, and not rejoycing in tribulations, nor glorifying Thee that haſt counted us worthy to ſuffer for righteouſneſs ſake,

We have provoked and rebelled againſt Thee.

*O Lord, righteouſneſs belongs unto Thee, but unto us confuſion of face, as at this day.*

By our want and neglect of

thoſe neceſſary Chriſtian duties of humiliation and godly ſorrow for ſin, of indignation and revenge upon our ſelves for it, of confeſſing and forſaking, of reſtitution and ſatisfaction to others; and by not bringing forth fruits worthy of repentance,

We have provoked and rebelled againſt Thee

*O Lord, righteouſneſs belongs unto Thee, but unto us confuſion of face, as at this day.*

WHO can tell how oft he offendeth? O cleanſe Thou us from theſe, and from our ſecret ſins, *Pſal.* 19.22.

Try us, O good God, and ſearch the ground of our hearts; prove us and examine our thoughts.

Look well if there be any other way of wickedneſs in us; and lead us in the way everlaſting, *Pſal.* 139. 23, 24.

Behold, O Lord, we are here before Thee in our ſins; we ſtand guilty of theſe and many more, not only of all ſorts, but of all degrees alſo; and we know and confeſs, that the leaſt of theſe deſerves no leſs than the wages of eternal death.

But if Thou, Lord, ſhouldſt be extreme to Pſal. 130. 3. mark what is done amiſs, O Lord, who may abide it? If Thou ſhouldſt thus ſeverely proceed in judgment againſt us, our ſpirits Iſai. ſhould fail before Thee, and thoſe ſouls which Thou haſt made.

Deal thou with us therefore, O Pſal. 103. 10. Lord, not after the multitude of our ſins, but according to the multitude of thy mercies. Turn away thy face from our ſins, and behold that Son of thy Love in thine own boſom, that doth not only intercede, but hath ſatisfied; not only requeſt and intreat, but even require and challenge Thee to have mercy upon us.

For his ſake therefore, we beſeech Thee, have this mercy upon us, to make us capable of thy mercies. Send down the dew of thy Heavenly grace, that may melt and mollifie our frozen and ſtony hearts, that we may ſee and confeſs, and hate, and forſake, and ſincerely repent us of all our paſt ſins and abominations, and turn from the evil of our former ways, to Thee that art the Way, the Truth, and the Life, *John* 14.6.

And then, O Lord, do Thou return to us alſo; forgive the Debt which hath been diſcharged by the precious bloud of thy dear Son, and ſeal to us our pardon by the gift of thy holy Spirit, which for the time to come may prevent, excite, and inable us to walk before Thee in holineſs and righteouſneſs all our days; that having caſt off the works of darkneſs, Rom. 13. 12. and put on the armour of light, we may like valiant Soldiers fight that good fight 1 Tim. 6. 12. againſt all temptations of the world, the fleſh, and the Devil; that having finiſhed our courſe, we may receive of Thee that crown of life which thou haſt promiſed to them that continue faithful unto death, *Rev.* 2. 10.

And all for his ſake, who by his death hath overcome death, and opened unto us the gate of everlaſting life: To Him, with Thee, and the Holy Spirit, be all Honour and Glory, world without end, *Amen.*

# OF
# THE HOLY
# SACRAMENT
# OF THE
# *Lords Supper*,
# AND THE
# PREPARATION
# Before it.

Pſal. 116. 12, 13.

*What reward ſhall I render unto the Lord for all his benefits toward me?*

*I will take the cup of Salvation, and call upon the Name of the Lord.*

Pſal. 26. 6.

*I will wash my hands in innocency, so will I compaſs thine Altar, O Lord.*

---

THere yet remains one principal piece of Devotion, and that without which there is indeed no Devotion; it being the Sacrifice, in the ſmoke of which our *prayers* muſt aſcend up before him that ſitteth on the Throne.

Now although *God* being himſelf a *Spirit*, deſires alſo to be *worſhipped in Spirit*, and in his own reſpect cares not for theſe outward and ſenſible performances; yet becauſe the minds of men, being as it were ſhut up in this priſon of the Body, can receive little information or affection but what is conveyed to them by the Senſe, it hath pleaſed him to accommodate himſelf to our imperfection

Joh. 4. 24.

and infirmity, and appoint certain Ceremonies or outward actions, which working immediately upon the Senſes, are by them conveyed in unto the Soul, and make on it a more powerful *impreſſion* of that which is ſignified by thoſe ſenſible actions.

Such are, *Looking up* toward Heaven when we *ſpeak* to God, *Kneeling* when we *pray* to him, *Standing up* when we *praiſe* him, and *Bowing* at the mention of his Sacred *Name*; ſuch is the dipping in *water*, and ſigning with the *Croſs* in the Sacrament of *Baptiſm*: and ſuch is the receiving of *Bread* and *Wine* in this other, of which we now ſpeak.

For though the eating of Bread and drinking of Wine are in themſelves actions ſo very ordinary, that they are alſo very inconſiderable, yet in this they are made uſe of to *figure* to us the moſt extraordinary and excellent mercy that ever the Great King of Heaven beſtowed upon his poor Subjects and Servants here on earth. For,

I.

It is the *Commemoration* of the *death* of his own only Son for the *redemption* of loſt Mankind; the wounding of his Body ſignified by the Breaking of Bread, and the ſhedding of his Bloud by the pouring out of Wine.

II.

Beſides this, it is alſo an Evidence of Gods *reconciliation* and favour to us, and a demonſtration that we are in *League* and Amity with him, in that we are admitted to his own Table, to eat of his Bread, and drink of his Cup.

III.

It is a means and inſtrument of conveying *grace* and ſtrength to the Souls of Worthy Receivers.

IV.

It is our *Sacrifice* of praiſe and thankſgiving for all his mercies and bleſſings; particularly *temporal*, the good things of this World, the fruits of the Earth, which we here offer unto him under theſe two Principal of Bread and Wine.

## *Of Frequent Receiving.*

THis then being a Service ſo acceptable to God, and ſo beneficial, ſo neceſſary for men, it were but reaſon to expect that all good Chriſtians would ſhew themſelves ready and forward to the performance of it.

And accordingly in the firſt Age of the Church, when Religion and Zeal were in their youth and vigour, it was the good cuſtom to celebrate this Sacrament (if not *every day* as it is thought, yet at leaſt) every Lords day.

But afterwards, as Piety began to grow more dull, and Love more cold, it was by little and little brought down to once a Month.

And this Order ſtill remains in the Church of God, (though now ſomewhat diſeaſed by prevailing Sects among us,) and at thoſe times the Supper is appointed to be made ready, and the Table furniſhed for all ſuch as can think fit to ſpare ſo much time from their worldly buſineſs, to come to the Marriage-feaſt of the great King of Heaven. For herein they are yet left to more liberty, and not neceſſarily required to come oftner than thrice a year.

And truly ſuch is the negligence of many (who yet would be accounted Chriſtians) that they are not aſhamed to ſtretch this liberty to the utmoſt. Yea, and it were well if even then they would come meetly provided, and had not more reſpect to the Shame of the World, than to the Honour of God, or their own Good.

Certainly any ſober Chriſtian cannot conſider without ſhame and indignation how much Mankind are fallen from their firſt love.

But that which is ordinarily brought for an *excuſe*, is in it ſelf ſo unworthy and unreaſonable that it makes this Neglect yet more abominable and intolerable.

And indeed it is ſomewhat worſe than that for which thoſe invited in the Goſpel received a ſevere Cenſure. There it was, they were taken up with their ſeveral Affairs, one had bought a *farm*, or a Yoke of *oxen*; another had married a *wife*;

Mat. 22.
Luke 14. 18, 19, 20.

and *therefore they could not come.* But here one is engaged in ſuch a *ſin*, which he hath no mind to leave yet; another is not in *charity*; and in general they are not *prepared*, and therefore they cannot, that is, they will not come.

Such is the ridiculous madneſs of men in this barbarous and bruitiſh Age, that they can think fit to excuſe and juſtifie one fault by pretending more and greater.

But if you are not prepared to meet your Saviour at his Table, to celebrate the memorial of his Mercy, how would you appear before him at his Seat of Judgment, to which yet you know not but you may be ſooner called?

If therefore you could wiſh to be always provided for Death, which often comes ſuddenly, always *uncertainly*, think not much to beſtow a little time in preparing your ſelf for this Sacrament, as often as you may have an opportunity of receiving it.

And thoſe which in theſe days of Captivity have not that convenience of receiving from the hands of them who have *authority* to give it, may yet do well not to omit the Duty of Preparation. Let them do that which they can, and for that which they cannot God will accept the *will* for the *deed.*

---

## *Of Preparation.*

THE beſt *Preparation* to this holy Duty is a continued habit of holy *living*, and frequent meditation upon Heaven and Heavenly things; particularly the great mercies of God in the Bloud of Jeſus Chriſt.

But becauſe the Minds of men cannot be always ſo intent and circumſpect, but that they need ſome more ſolemn Excitations and Exerciſes, it will be requiſite to ſet apart ſome few days before to be imployed more particularly in this buſineſs.

### I.

Therefore *Examine* your ſelf, and inquire ſtrictly into the ſtate of your Soul, and take a view of your whole Life, eſpecially ſince the time of your *laſt* Receiving.

Obſerve and conſider how you have performed this *duty* formerly, whether worthily or unworthily, and what good or ill effect it hath wrought in you; what progreſs you have made in Grace and Goodneſs, or whether you grow worſe and worſe in ſin; and what are the Cauſes and Occaſions of either.

### II.

*Confeſs* and humble your ſelf before God, and earneſtly intreat and contend for his mercy, and pardon, and *reconciliation*, and grace and favour in the Merits of

Jeſus Chriſt; that he will waſh you from all your Pollutions in his Bloud, and cloath you in the White robe of his Righteouſneſs, that ſo having on a *wedding garment*, you may be a welcom Gueſt to his Table. Mat. 22. 11.

And here ſolemnly renew that Promiſe and *vow* which you formerly made in that other Sacrament of *Baptiſm*, and repeated ſince every time you have received this, That you will *forſake* Sin and Satan, and *cleave* to the Lord your God with all your heart, and by the aſſiſtance of his gracious Spirit walk before him uprightly, and ſerve him in holineſs and righteouſneſs all the days of your Life.

## III.

Conſider, that you are now to communicate not only with God, but alſo with the *congregation* of your fellow Chriſtians, and that the Rule and Eſſential Character, by which you are to know and declare that you *love God* is, that you *love your brother alſo*, 1 John 4. 21.

Therefore take care to reconcile your ſelf with the World, by freely *forgiving* and meekly deſiring forgiveneſs, and endeavouring to reſtore and eſtabliſh *peace* and charity, and brotherly kindneſs, and right underſtanding between your ſelf and all with whom you have had any kind of *difference*.

IV.

Recollect and raiſe up your thoughts from the *earth* and worldly things, and devoutly meditate on heavenly and ſpiritual matters; ſuch as,

1. The Creation and *Fall* of Mankind, and the great *Miſeries* which we were thereby engaged in.

2. The ineſtimable Mercy and

Goodneſs of God in beſtowing his own only Son for our *redemption*, and reſtoring us again to a capacity and hope of his heavenly good things.

3. The incomparable *love* of Chriſt, in that he vouchſafed to be born meanly, to live in poverty and contempt, to die in ſhame and torment, and endure thoſe pains which were due to us for our ſins, that he might redeem and reſcue us from both.

Theſe and ſuch like are to be remembred, and conſidered with joy, and thanks, and praiſe.

## *Prayers before the Sacrament.*

NOW for particular Forms of Prayers, Meditations, and other Exerciſes of Devotion, before, and at, and after the holy Sacrament, the many books deſigned peculiarly to that pur poſe will abundantly furniſh you with ſuch, and theſe ſhort ones following will not hinder the uſe of them.

## *Before the Sacrament.*

DEpart from me, for I am a ſinful Man, O Lord, *Luke* 5. 8.

I am not worthy that thou ſhouldeſt come under my roof.

For the Houſe of my Soul, which thou hadſt made a fit Temple for thy Holy Spirit to inhabit in, I have defaced and defiled with all manner of pollutions and abominations. It is become a den of ravenous beaſts, and a cage of unclean birds, and every corner ſo crowded with filthineſs, that Thou wilt not find where to lay thy head, *Luke* 9. 58.

But Thou, O Lord, which deſpiſeſt

ſpiſeſt not a penitent Sinner, but haſt promiſed to dwell with the humble and contrite ſpirit, I beſeech Thee caſt me not away from thy preſence, but caſt out all profaneneſs and uncleanneſs out of my heart, and remove every thing that may offend the pure eyes of thy Glory, and the holineſs of thy Preſence: and then, O Lord, vouchſafe to come and enter in, and dwell there, and abide with me for ever.

Behold, O Lord, I am before Thee in my ſins, clothed with [illegible] garments, and [illegible] ſtanding at my right hand, accuſing me, and bringing my tranſgreſſions into remembrance before Thee, with loud clamours for juſtice againſt me. Zach. 3.1.

O Lord, I acknowledge and confeſs my ſelf guilty, and that I have deſerved the utmoſt of thy wrath and indignation.

But, O Lord, I appeal from thy ſeat of Judgment to thy Throne of Grace and Mercy, humbly beſeeching Thee to rebuke and repel the malicious Accuſer of thy ſervants, and hearken to the interceſſion of our Advocate in thine own boſom; For his ſake have mercy upon me, and pardon my offences, and blot out the Hand-writing that is againſt me, and put away all mine iniquities, and drown them in the depth of the Sea.

Waſh me throughly from all my pollutions in that *Zach.* 13. 1. fountain which Thou haſt opened for *Judah* and *Jeruſalem* to purifie me; and then cloath me in that white robe of thy Son's righteouſneſs, the Wedding-garment requiſite at this Feaſt, and admit me to thy Table which Thou haſt prepared for thy children.

And grant, O Lord, that

when I have taſted of theſe thy Heavenly dainties, I may no more return 2 Pet. 2. 2.
like the Dog to his vomit, nor as the Sow that was waſhed to her wallowing in the mire; but I may keep my ſelf unſpotted from the world, and walk before Thee in all purity and holineſs.

And now, O Lord, Thou inviteſt and exhorteſt me to come to thy holy Table.

O my God, I know mine own unworthineſs; yet in the multitude of thy Pſal. 5. 7.
mercies I will humbly approach to thine Altar, beſeeching Thee to behold me not with a ſevere, but a gracious eye.

Thou knoweſt the earneſt deſire of my ſoul; be thou pleaſed to paſs by the weakneſs of the fleſh, and Mat. 26. 41.
accept the willingneſs

of the ſpirit; and grant that I may now receive this holy Sacrament to the Honour and Glory of thy Name, and the Good and comfort and Salvation of my own Soul.

2 Chron. 30.18,19. The good Lord pardon every one that prepareth his heart to ſeek God, the Lord God of his Fathers, though he be not according to the Purification of the Sanctuary.

---

## *Before the Bread.*

O Bleſſed Lord God, who haſt given us thine only Son to lay down his life for our Sins, and his fleſh for the food and nouriſhment of our Souls; purge and purifie my vile and ſinful Soul, that it may be a fit habitation for his pure, unſpotted, and precious Body, and that no unclean thing may preſume to enter where his holy feet have trod, from henceforth for ever.

---

## *After the Bread.*

BLeſſed be thy holy Name, O Lord my God, who haſt vouchſafed to feed me with that Bread from Heaven, the Fleſh of thy dear Son; grant that in the ſtrength of this food I may walk before thee in holineſs and righteouſneſs all the days of my life, till I come to the Mount of God, the holy Hill, where thine Honour and our Reſt dwelleth.

1 Kings 19. 8.

---

## *Before the Cup.*

O Bleſſed Lord God, who haſt given the Blood of thine only Son to be ſhed for our ſins, and to refreſh and reſtore our weary gaſping Souls; cleanſe and ſanctifie me, O Lord, that I may receive this Cup with a pure heart, and not with polluted lips, to the eternal comfort and refreſhment of my Soul.

---

## *After the Cup.*

BLeſſed be thy holy Name, O Lord my God, who haſt vouchſafed me to drink of this Fountain of Living Water, the precious Blood of thy dear Son; grant that this holy Cup may be an Antidote and Preſervative againſt all ſin and evil, and may keep my Soul in health and ſtrength to the end of my days.

---

## *An Hymn.*

B. Andrews Man p. 209

*O Lord, who didſt not deſpiſe nor forſake Man tranſgreſſing thy Commandments, and falling;*

*But as a tender-bowell'd Father didſt viſit him ſundry ways;*

*Giving him that great and precious [illegible] quicken [illegible]*

*Opening unto him a door of Faith and Repentance unto life;*

*And in the fulneſs of time ſending the ſame Chriſt the promiſed Seed of Abraham;*

*And by the oblation of his life to fulfil the obedience of the Law;*

*And by the ſacrifice of his Death to take away the curſe thereof;*

*By his death to redeem the World;*

*And by his Reſurrection to quicken the ſame.*

*Who didſt all things to this end, to bring back Mankind to thee, that he might be partaker of the Divine Nature, and of Eternal Glory.*

*Who diddeſt atteſt the Truth of thy Goſpel;*

*By many and manifold Miracles,*

*By the ever-memorable Converſation of thy Saints,*

*By their ſupernatural patience under torments,*

*By the moſt wonderful Converſion of the whole World unto the Obedience of Faith, without Strength, Rhetorick, or Force.*

*Bleſſed, praiſed, and hallowed be thy Name, the Mention and Memory, and all the Monuments thereof, both now and for ever.* Amen.

## *After the Sacrament.*

LOrd, what is Man that thou art mindful of him, or the Son of Man that thou viſiteſt him? *Pſal.* 144. 3.

What is thy Servant, that thou ſhouldeſt look upon ſuch a dead dog as I? 2 *Sam.* 9. 8.

The Dogs eat of the crums that fall from their Maſters Table; but thou haſt fed me with the Bread of thy Children, and given me to drink of thine own Cup. Mat. 15. 27.

Thou haſt fed me in a green paſture, and leadeſt me forth beſide the waters of comfort, *Pſal.* 23. 2.

O taſte and ſee how gracious the Lord is: Bleſſed is the man that truſteth in him, *Pſal.* 34. 8.

What reward ſhall I render unto the Lord for all his benefits toward me? *Pſal.* 116. 12.

Lord, I offer up unto thee my ſelf, my Soul and Body, and all that I am and have, beſeeching thee graciouſly to receive me for thy ſervant, to dwell in thy Houſe, and praiſe thy Name for ever-[illegible]

---

### *Holy, Holy, Holy, Lord God of Sabbaoth,*

THou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou haſt created all things, and for thy pleaſure they are and were created, *Rev.* 4. 11.

Thou art worthy to take the Book, and to open the Seals thereof: for thou waſt ſlain, and haſt redeemed us to our God, out of every Kindred, and Tongue, and People, and Nation; and haſt made us unto our God Kings and Prieſts, *Rev.* 5. 9.

Salvation to our God, which ſitteth upon the Throne, and to the Lamb. *Amen.*

Bleſſing, and Glory, and Wiſdom, and Thankſgiving, and Honour, and Power, and Might, be unto God for ever and ever. *Amen. Rev.* 7. 10, 12.

---

## *An Admonition after Receiving.*

AND now you have thus ſolemnly devoted and *conſecrated* your ſelf to God and his *ſervice*, beware that you do not fall *back*, and return to your former courſe of ſin, 2 Pet. 2. 22. like the *dog to his own vomit*; or as the Serpent, which caſts up his Poiſon when he goes to drink, and when he hath quenched his thirſt, returns and ſucks it up again.

And thus ſome are content to leave their ſins at the Church-door, but with an intent to take them up again when they come out.

But God will not be ſo mocked.

And know this, That if you have well and worthily perform'd this Duty to day, yet if you do not perſevere in Piety, as you have promiſed and begun, not only your former ſins, but even the *piety* of this day ſhall one day riſe up in judgment againſt you.

But a diligent Watching and *warineſs* over your ways after this, will be the beſt *preparation* againſt the next time.

---

---

OF

# OF

# DEATH.

AND now I cannot think any Concluſion more *fit* and proper for this daily courſe of Devout Life, than a ſhort meditation on that which ſhall be the *Concluſion* of Life it ſelf.

I.

Firſt therefore, conſider the *ſhortneſs* and miſeries of this Life, That *our days conſume in vanity, and our years* Pſal. *in trouble*; That our whole Life is but as a Dream, and when Death awakes us, we find our hands empty of all that which hath coſt us ſo much labour, and travel, and ſorrow, and ſin.

Remem

### II.

Remember the ſwiftneſs and *ſuddenneſs* of Death. Pſal. That *our days are but a ſpan long*, and Pſal. 103. 15. our *flouriſhing* but as a *flower of the field*, which though it be not plucked up, yet ſoon withers of it ſelf, and falls away.

The Young may dye ſoon, but the Old cannot live long.

### III.

Remember that in this *ſhort* life, we are yet to provide for an *Eternity* either of weal or woe; and therefore cannot be too careful how we ſpend every minute of that upon which depends a matter of ſo great, ſo laſting importance.

### IV.

There is but one way of Birth, but *many* ways and means of Death: and our Life hangs by ſo ſmall a thread, that every little Chance is ready to break it off.

V.

After Death we are immediately called to *judgment* before the High Court of Heaven, to give a ſevere account how we have performed that duty to which we were created; and accordingly to receive an *irrevocable* ſentence of eternal happineſs or miſery.

VI.

The Judge, before whom we ſhall ſtand, is infinite both in *Knowledge* and *Power*; ſo that it is impoſſible either to hide any thing from his all-ſeeing eye, or to eſcape out of the reach of his Almighty hand.

VII.

The *Lord cometh in a day when
we look not for him,
and in an hour when* Luke 12. 46.
*we are not aware:*

Let us therefore *watch*, and wait for his coming, *that when he knocketh, we may open unto him immediately,* Verſ. 36.

How dangerous and deplorable a condition would it be, to be found and *taken* away in the midſt of any *Sin*, or in a continued courſe of ſinful Life?

On the contrary: How happy, and bleſſed, and joyful a thing would it be, to be found practiſing and perſevering in that which is *good*?

Bleſſed is that ſervant, whom his Lord when he cometh ſhall find ſo doing, *Luke* 12. 43.

---

## *A Prayer preparatory to Death.*

O Eternal Lord God, who haſt created the World and all Time, who haſt made my days as it were a ſpan long, and mine Age even as nothing in reſpect of thee; Teach me ſo to *Pſal.* 90. 12.

number my days, that I may apply my heart to thy Heavenly Wiſdom, and ſo carefully imploy this ſhort time which thou haſt appointed me to ſpend here, ſo make up my reckonings before that great day come, that whenſoever thou ſhalt call me hence, I may give ſuch an account of the Talent wherewith thou haſt intruſted me, that I may receive that joyful Sentence,

Well done, good and faithful s[illegible]

Grant that I may be always provided with Oil in my Lamp, and ready to enter in with the Wiſe Virgins whenſoever the Bridegroom ſhall come, and receive a bleſſing among thoſe which watch and wait for thy coming. Mat. 25. 1-10.

So come, Lord Jeſu, come quickly. *Amen.* *Rev.* 22. 20.

L A

# LAMENTATIONS AND DEVOTIONS FOR THE TIMES OF CAPTIVITY.

Eccleſ. 12. 13, 14.

*Let us hear the Concluſion of the whole matter.*

*Fear God, and keep his Commandments; for this is the whole duty of Man.*

*For God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil.*

1.

Lam. c. 1. v. 12. 14, 15, 16, 17, 5.

IS it nothing to you, all ye that paſs by? Behold and ſee if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.

The yoke of my tranſgreſſions is bound by his hand; they are wreathed and come up upon my [illegible] to fall, the Lord hath delivered me into their hands, from whom I am not able to riſe up. The Lord hath trodden under foot all my mighty men in the midſt of me; he hath called an aſſembly againſt me to cruſh my young men. The Lord hath trodden the Virgin the Daughter of *Judah* as in a Wine-preſs, and all her beauty is departed from her.

*Zion* ſtretcheth forth her hands, and there is none to comfort her.

Her Adverſaries are the chief, her Enemies proſper; for the Lord hath afflicted her. For the multitude of her tranſgreſſions her children are gone into captivity before the Enemy.

For theſe things I weep; mine eye, mine eye runneth down with water; because the Comforter that ſhould relieve my Soul is far from me. My Children are deſolate becauſe the Enemy prevailed. Verſ. 16.

The Lord is righteous; for I have rebelled againſt his Commandment. Ver. 18, 20, 22.

Behold, O Lord, for I am in diſtreſs. My bowels are troubled, my heart is turned within me; for I have grievouſly rebelled.

led. Abroad the Sword bereaveth, at home there is as death.

They have heard that I ſigh; there is none to comfort me. All mine Enemies have heard of my trouble; they are glad that thou haſt done it.

## II.

C. 2. v. 1, 3, 2, 9. How hath the Lord covered the Daughter of *Zion* with a Cloud in his anger, and caſt down from Heaven unto the Earth the Beauty of *Iſrael*, and remembred not his footſtool in the day of his anger!

He hath cut off in his fierce anger all the Strength of *Iſrael*. He hath polluted the Kingdom and the Princes thereof. Her King and her Princes are among the *Gentiles*: they are become like Harts that find no paſture, and they are gone without ſtrength before the Purſuer, *Chap.* 1. 6.

C. 2, v. 9, 7, 6.

The Law is no more; her Prophets alſo find no Viſion from the Lord. The Lord hath caſt off his Altar, he hath abhorred his Sanctuary, and violently taken away his Tabernacle, and deſtroyed his places of the Aſſembly. The Lord hath cauſed the Solemn Feaſts and Sabbaths to be forgotten in *Zion*; and hath deſpiſed in the indignation of his anger the King and the Prieſt.

—

*Verſ.* 15.

All that paſs by clap their hands at thee; they hiſs and wag their head at the Daughter of *Jeruſalem*. Is this the City that men call the Perfection of Beauty, the Joy of the whole Earth?

Behold, O Lord, and conſider to whom thou haſt done this, *Verſ.* 20.

Remem-

## III.

C. 3. v. 19, 20. 21. Remember mine affliction and my miſery, and the wormwood and the gall.

My Soul hath them ſtill in remembrance, and is humbled in me.

This I recal to mind, therefore have I hope.

Ver. 22. 23, 31. 32. 33. It is of the Lords mercies that we are not conſumed, becauſe his Compaſſions fail not.

They are new every morning. Great is thy faithfulneſs.

For the Lord will not caſt off for ever: but though he cauſe grief, yet will he have compaſſion according to the multitude of his mercies: for he doth not afflict willingly, nor grieve the Children of men.

Wherefore doth a living man complain, a man for the puniſhment of his ſins? Vers. 39, 40.

Let us ſearch and try our ways, and turn again to the Lord.

IV.

The Lord hath accompliſhed his fury, he hath poured out his fierce anger, and hath kindled a fire in *Zion*, and it hath devoured the foundations thereof. Chap. 4. Vers. 11, 12.

The Kings of the Earth, and all the Inhabitants of the World, would not have believed that the Adverſary and the Enemy ſhould have entred into the Gates of *Jeruſalem*.

The anger of the Lord hath divided them, he will no more regard them. They reſpected Vers. 16. [illegible] not the perſons of the Prieſts, they favoured not the Elders.

As for us, our eyes as yet failed for our vain help; in our watching we have watched for a Nation that could not ſave us.

They hunt our ſteps that we cannot go in our ſtreets. Our Perſecutors are ſwifter than the Eagles of the Heavens; they purſued us upon the Mountains, they laid wait for us in the wilderneſs.

Verſe 20. The Breath of our noſtrils, the Anointed of the Lord, was taken in their pits, of whom we ſaid, Under his ſhadow we ſhall live among the Heathen.

V.

Chap. 5. ver. 1. Remember, O Lord, what is come upon us; conſider and behold our reproach.

Our Inheritance is turned to ſtrangers, our houſes to aliens.

We are Orphans and Fatherleſs; our Mothers are as Widows.

Servants have ruled over us; there is none that doth deliver us out of their hand. *Verſ. 8, 12, 15, 16.*

Princes are hanged up by their hand. The Faces of the Elders were not honoured.

The Joy of our Heart is ceaſed: our Dance is turned into Mourning.

The Crown is fallen from our head: Wo unto us that we have ſinned.

For this our Heart is faint; for theſe things our eyes are dim. *Verſ. 17.*

Thou, O Lord, remaineſt for ever, thy [illegible] 20, 21. Throne from generation to generation.

Wherefore doſt thou forget us for ever, and forſake us ſo long time?

Turn thou us unto thee, O Lord, and we ſhall be turned; renew our days as of old.

---

## P S A L M S.

### I.

O God, wherefore art thou abſent Pſal. 74. from us ſo long? Why is thy Wrath ſo hot againſt the ſheep of thy paſture?

Remember the congregation which thou haſt purchaſed of old; the lot of thine inheritance, and this Mount Sion wherein thou haſt dwelt.

O God, the Heathen are come into thine inheritance, thy holy Temple have they defiled, and laid *Jerusalem* on heaps.

They have cast fire into thy Sanctuary, and they have [illegible] the dwelling place of thy Name unto the ground.

We are become a reproach to our Neighbours, a scorn and derision to them that are round about us.

Psal. 79. 4. 5, 8, 9, 10.

Lord, how long wilt thou be angry? shall thy jealousie burn like fire for ever?

O remember not our old sins, let thy tender mercies speedily prevent us, for we are brought very low.

Help us, O God of our Salvation, for the glory of thy Name, deliver us, and purge away our sins for thy Names sake.

Wherefore ſhould the Heathen ſay, Where is their God?

---

Pſal. 74. 18, 19. 20, 21, 22, 23. Remember this, O Lord, that the Enemy hath reproached, and the Fooliſh people have blaſphemed, thy Name.

O deliver not the Soul of thy Turtle Dove unto the multitude of the wicked: forget not the Congregation of thy poor for ever.

Have reſpect unto the Covenant: for the dark places of the Earth are full of the habitations of Cruelty.

O let not the Oppreſſed return aſhamed: let the poor and needy praiſe thy Name.

Ariſe, O God, plead thine own cauſe: remember how the fooliſh man reproacheth thee daily.

Forget not the voice of thine Enemies: the noiſe of thoſe that riſe up againſt thee increaſeth continually.

Hear

II.

HEar, O thou Shepherd of *Iſrael*, thou that leadeſt *Joſeph* like a flock; thou that dwelleſt between the Cherubims, ſhew thy ſelf.

Pſal. 80. 4,5,6,7.

O Lord God of Hoſts, how long wilt thou be angry againſt the Prayer of thy people?

Thou feedeſt them with the bread of weeping, and giveſt them plenty of tears to drink.

Thou makeſt us a ſtrife unto our Neighbours, and our Enemies laugh among themſelves.

Turn us again, O God of Hoſts, and cauſe thy face to ſhine, and we ſhall be ſaved.

Thou haſt brought a Vine out of *Egypt*, thou haſt caſt out the Heathen and planted it.

Ver. 8,9,10,11, 12,13,14,15.

Thou prepareſt the Soil before

[illegible] it to take [illegible] Land. [illegible] covered with [illegible] of it, and the goodly [illegible] with the Branches thereof.

She stretched out her Boughs unto the Sea, and her Branches upon the River.

Why hast thou then broken down her Hedge, that all they that pass by the way do spoil her?

The Boar out of the Wood doth waste it, and the Wild Beast of the Field doth devour it.

Return, we beseech thee, O Lord of Hosts, look down from Heaven, behold and visit this Vine,

And the Root which thy Right Hand hath planted, and the Branch which thou madest strong for thy self.

Ver. 17, 18, 19. Let thy Hand be upon the Man of thy Right Hand, upon the

Son of Man whom thou madeſt ſtrong for thy ſelf.

So will not we go back from thee. Quicken us, and we will call upon thy Name.

Turn us again, O Lord God of Hoſts, cauſe thy face to ſhine, and we ſhall be whole.

### III.

O God, thou haſt caſt us off, thou haſt ſcattered us, thou haſt alſo been diſpleaſed; O turn thee unto us again.

Pſal. 60. 1, 2.

Thou haſt made the Land to tremble, and haſt broken it: Heal the breaches thereof, for it ſhaketh.

Thou haſt ſhewed thy people heavy things: thou haſt made us to drink the Wine of Aſtoniſhment.

For thou haſt forſaken and abhorred thine Anointed, and

Pſal. 89. 38, 39. 40, 41, 42, 43, 44, 45, 46.

haſt been diſpleaſed at him.

Thou haſt broken the Covenant of thy Servant, and haſt profaned his Crown to the ground.

Thou haſt broken down all his Hedges, and made his Strong Holds a Ruine.

All that paſs by ſpoil him; he is become a reproach to his Neighbours.

Thou haſt ſet up the Right hand of his Adverſaries; thou haſt made all his Enemies to rejoyce.

Thou haſt alſo turned the edge of his Sword, and giveſt him not victory in the Battel.

Thou haſt made his glory to ceaſe, and haſt caſt his Throne down to the ground.

The days of his Youth haſt thou ſhortened, and covered him with diſhonour.

How long, Lord, wilt thou hide thy ſelf for ever? Shall thy wrath burn like fire?

Behold, O God, our Defender, and look upon the face of thine Anointed. 84 ver. 9.

Comfort us again now after the days wherein thou haſt afflicted us, and the years wherein we have ſeen adverſity. 90 ver. 15, 16, 17.

Shew thy Servants thy work, and their Children thy glory.

And the Glorious Majeſty of the Lord our God be upon us.

## IV.

TRuly God is good to *Iſrael*, even to ſuch as are of a clean heart. Pſal. 73. 1, 2, 3, 4, 5, 6, 7, 8, 9, 11, 12.

But as for me, my feet were almoſt gone, my ſteps had well nigh ſlipt.

For I was zealous at the fooliſh, when I ſaw the Proſperity of the wicked:

For they are in no peril of Death, but their ſtrength is firm.

They are not in trouble as all the world, neither are they plagued like other men.

Therefore Pride compaſſeth them as a Chain, Violence covereth them as a Garment.

Their eyes ſwell with fatneſs, they have ſurpaſſed the imaginations of their heart.

They deride and ſpeak malicioufly, from on high they ſpeak Oppreſſion.

They ſet their Mouth againſt the Heaven, and their Tongue walketh through the Earth.

And they ſay, How doth God know? Is there knowledge in the moſt High?

Behold, theſe are the ungodly, theſe proſper in the world, they increaſe in riches.

Ver. 13, 14, 16, 17, 18, 19, 20.

Verily I have cleanſed my heart in vain, and waſhed ed my hands in innocency.

If I say, I will ſpeak thus, I ſhould offend againſt the generation of thy Children.

And I thought to know this, which was grievous in mine eyes,

And I went into the Sanctuary, then underſtood I the end of theſe men.

Surely thou ſetteſt them in ſlippery places, thou caſteſt them down into deſtruction.

How are they brought into deſolation! As in a moment they are utterly conſumed with terrors.

As a Dream when one awaketh, ſo (Lord) when they awake thou ſhalt deſtroy their ſhadow.

Fret not thy ſelf because of the evil doers; neither be thou envious againſt the workers of iniquity.

37 verſ. 1, 35, 36, 37, 38, 39.

For they ſhall ſoon be cut down like the graſs, and wither as the green Herb.

I have ſeen the wicked in great power, and ſpreading himſelf like a green Tree:

And he paſſed away, and lo he was not; yea I ſought him, but he could not be found.

Mark the perfect man, and behold the upright, for the end of that man is peace.

But the Tranſgreſſors ſhall be deſtroyed together, and the end of the wicked ſhall be cut off.

For the Salvation of the righteous is of the Lord: he is their ſtrength in the time of trouble.

And the Lord ſhall help them and deliver them; he ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be world without end. *Amen.*

---

## *PRAYERS.*

### I.

O My God, I am aſhamed and bluſh to lift up my face to thee, my God: for our iniquities are increaſed over our head, and our treſpaſs is grown up unto the Heavens. Since the days of our Fathers have we been in a great treſpaſs unto this day; and for our iniquities have we, our Kings and our Prieſts, been delivered into the hand of the Enemy, to the ſword, to Captivity, and to a Spoil, and to Confuſion of face, as it is this day.

Ezra 9. 6, 7, 15.

O Lord God of *Iſrael*, thou art righteous: Behold, we are before thee in our treſpaſſes, for we cannot ſtand before thee becauſe of this.

Neh. 9. 31, 32, 33, 34, 35. Nevertheleſs for thy great mercies ſake conſume us not utterly, nor forſake us; for thou art a gracious and merciful God.

Now therefore, our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy, let not all the trouble ſeem little before thee that hath come upon us, on our Kings, on our Princes, and on our Prieſts, and on our Prophets, and on our Fathers, and on all thy People.

Howbeit thou art juſt in all that is brought upon us, for thou haſt done right, but we have done wickedly. Neither have our Kings, our Princes, our Prieſts, nor our Fathers, kept thy Law, nor hearkened unto thy Commandments, and thy Teſtimonies wherewith thou didſt teſtifie againſt them: for they have not ſerved thee in their Kingdom, and in thy great goodneſs that thou gaveſt them, and in the large and fat Land which thou gaveſt before them; neither turned they from their wicked works.

Behold, we are ſervants this day; and for the Land that thou gaveſt unto our Fathers, to eat the fruit thereof and the good thereof, behold, we are ſervants in it.

## II.

Dan. 9. 4, 5, 6, 7, 8, 9, 10, 11, 12.

O Lord the great and dreadful God, keeping the Covenant and Mercy to them that love him, and to them that keep his Commandments, we have ſinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments.

Neither have we hearkened unto thy ſervants the Prophets, which ſpake in thy Name to our Kings, our Princes, and our Fathers, and to all the people of the Land.

O Lord, righteouſneſs belongeth unto Thee, but unto us confuſion of face, as at this day. O Lord, to us belongeth confuſion of face, to our Kings, to our Princes, [illegible] to our Fathers, becauſe we [illegible] ſinned againſt thee.

To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him.

Neither have we obeyed the voice of the Lord our God, to walk in his Laws which he hath ſet before us by his ſervants the Prophets: therefore the Curſe is poured upon us, and he hath confirmed his words which he ſpake againſt us, and againſt our Judges that judged us, by bringing upon us a great evil; for under the whole Heaven hath not been done as hath been done upon *Jeruſalem*.

O Lord, according to all thy righteouſneſs, I beſeech thee let thine anger and thy fury be turned away from thy holy mountain; becauſe for our ſins, and for the iniquities of our Fathers, thy people are become a reproach to all that are about us. Ver. 16, 17, 18, 19.

Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon thy Sanctuary that is deſolate, for the Lords ſake.

O my God, incline thine ear and hear, open thine eyes and behold our deſolations, and the People which is called by thy Name; for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies.

O

O Lord hear, O Lord forgive, O Lord hearken and do, defer not for thine own ſake, O my God: for thy people are called by thy Name.

III.

Deut. 9. 26, 27, 28.

O Lord God, deſtroy not thy People and thine Inheritance, which thou haſt redeemed through thy Greatneſs, which thou haſt brought forth out of *Egypt* with a mighty hand.

Look not unto the Stubbornneſs of this People, nor to their Wickedneſs, nor to their Sin; leſt the Land whence thou broughteſt us out ſay, Becauſe the Lord was not able to bring them into the Land which he promiſed them, and becauſe he hated them, he hath brought them out to ſlay them in the Wilderneſs.

Yet they are thy People and thine Inheritance, which thou broughteſt out by thy mighty Power, and by thy ſtretched-out Arm.

O my Father, if it be poſſible let this Cup paſs from us: nevertheleſs not as I will, but as thou wilt. Mat. 26. 39.

Abba, Father, all things are poſſible unto thee; take away this Cup from us: nevertheleſs not ours, but thy Will be done. *Amen.* Mar. 14. 36.

# TWO
# PRAYERS
## For the
## Peaceful re-ſettlement of
## this *Church* and *State*.

---

### IV.

### *A Prayer for the Church.*

O Bleſſed Lord, who in thine infinite mercy didſt vouchſafe to plant a glorious Church among us, and now in thy juſt judgment haſt permitted our ſins and follies to root it up; be pleaſed at laſt to reſume thoughts of Peace towards us, that we may do the like to one another. Lord, look down from Heaven, the Habitation of thy Holineſs, and behold the ruines of a deſolate

Church, and compaſſionate to ſee her in the duſt. Behold her, O Lord, not only broken, but crumbled; divided into ſo many Sects and Factions, that ſhe no longer repreſents the Ark of the God of *Iſrael*, where the Covenant and the *Manna* were conſerved, but the Ark of *Noah*, filled with all various ſorts of unclean Beaſts and, to complete our miſery and guilt, the ſpirit of diviſion hath inſinuated it ſelf as well into our affections as our judgments; that badge of Diſcipleſhip which thou recommendeſt to us, is caſt off, and all the contrary wrath and bitterneſs, anger and clamour called in to maintain and widen our breaches. O Lord, how long ſhall we thus violate and defame that Goſpel of Peace that we profeſs? how long ſhall we thus madly defeat our ſelves, loſe that Chriſtianity which we pretend to ſtrive for? O Thou which makeſt men to be of one mind in an houſe, be pleaſed ſo to unite us, that we may be perfectly joyned together in the ſame mind, and in the ſame judgment. And now that in Civil affairs there ſeems ſome aptneſs to a Compoſure, O let not our Spiritual differences be more unreconcileable. Lord, let not the roughest winds blow out of the Sanctuary; let not thoſe which ſhould be thy Embaſſadors for Peace, ſtill ſound a Trumpet for War; but do thou reveal thy ſelf to all our *Elias's* in that ſtill ſmall voice, which may teach them to Echo thee in the like meek treating with others. Lord, let no unſeaſonable ſtiffneſs of thoſe that are in the right, no perverſe obſtinacy of thoſe that are in the wrong, hinder the cloſing of our wounds; but let the one inſtruct in meekneſs, and be thou pleaſed to give the other repentance to the acknowledgment of the Truth. To this end do thou, O Lord, mollifie all exaſperated minds, take off all animoſities and prejudices, contempt and heart-burnings, and by uniting their hearts prepare for the reconciling their opinions; and that nothing may intercept the clear ſight of thy truth, Lord, let all private and ſecular deſigns be totally depoſited, that gain may no longer be the meaſure of our Godlineſs, but that the one great and common concernment of truth and peace may be unanimouſly and vigorouſly purſued. Lord, the hearts of all men are in thy hands, O be thou pleaſed to let thy Spirit of peace over-ſhadow the minds of all contending parties; and if it be thy will, reſtore this Church to her priſtine ſtate, renew her days as of old; let her eſcape out of *Egypt* be ſo entire, that not an hoof may be left behind: But if thy Wiſdom ſee it not yet a ſeaſon for ſo full a deliverance. Lord, defer not, we beſeech thee, ſuch a degree of it, as may at leaſt ſecure her a being: if ſhe cannot recover her beauty, yet, O Lord, grant her health, ſuch a ſoundneſs of conſtitution as may preſerve her from diſſolution. Let thy providence find out ſome good Samaritans to cure her preſent wounds: and to whomſoever thou ſhalt commit that important work, Lord, give them skilful hands and compaſſionate hearts; direct them to ſuch applications as may moſt ſpeedily, and yet moſt ſoundly, heal the hurt of the daughter of *Sion*; and make them ſo advert to the intereſts both of truth and peace, that no lawful condeſcenſion may be omitted, nor any unlawful made. And do thou, who art both the wonderful Counſellor and Prince of peace, ſo guide and proſper all pacifick endeavours, that all our diſtractions may be compoſed, and our *Jeruſalem* may again become a City at unity in it ſelf; that thoſe happy primitive days may at length revert, wherein Vice was the only Hereſie; that all our inteſtine contentions may be converted into a vigorous oppoſition of our common enemy, our unbrotherly feuds into a Chriſtian zeal againſt all that exalts it ſelf againſt the obedience of Chriſt. Lord, hear us, and ordain peace for us, even for his ſake whom thou haſt ordained our Peace-maker, Jeſus Chriſt our Lord.

V.

## *A Prayer for the King and State.*

O Moſt gracious Lord, who doſt not afflict willingly, nor grieve the Children of men, who ſmiteſt not till the importunity of our ſins enforce thee, & then correcteſt in meaſure, we thy unworthy creatures humbly acknowledge that we have abundantly taſted of this patience and lenity of thine. To what an enormous height were our ſins arriv'd ere thou beganſt to viſit them! and when thou couldſt no longer forbear, yet maſtering thy power, thou haſt not proportion'd thy vengeance to our crimes, but to thy own gracious deſign of reducing, and reclaiming us. Lord, had the firſt ſtroke of thy hand been exterminating, our guilts had juſtified the method, but thou haſt proceeded by ſuch eaſie and gentle degrees, as witneſs how much thou deſireſt to be interrupted, and ſhew us, that all that ſad weight we have long groaned under, hath been accumulated only by our own incorrigibleneſs. 'Tis now, O Lord, theſe many years that this Nation hath been in the Furnace, and yet our droſs waſtes not, but encreaſes; and it is owing only to thy unſpeakable mercy, that we, who would not be purified, are not conſumed; that we remain a Nation, who ceaſe not to be a moſt ſinful, and provoking Nation. O Lord, let not this long-ſuffering of thine ſerve only to upbraid our obſtinacy, and enhanſe our guilt; but let it at laſt have the proper effect on us, melt our hearts, and lead us to repentance. And oh, that this may be the day for us thus to diſcern the things that belong to our peace! that all who are (yea, and all who are not) caſt down this day in an external humiliation, may by the operation of thy mighty Spirit have their Souls laid proſtrate before thee in a ſincere contrition! O thou who canſt out of the very Stones raiſe up children unto *Abraham*, work our ſtony flinty hearts into ſuch a temper as may be malleable to the impreſſions of thy grace, that all the ſinners in *Sion* may tremble; that we may not by a perſevering obſtinacy lead to our ſelves both temporal and eternal ruines; but inſtead of our mutinous complaining at the puniſhments of our ſins, ſearch and try our ways, and turn again to the Lord. O be thou pleaſed to grant us this one grand unparallel'd mercy, that we who ſo impatiently thirſt after a change without us, may render that change ſafe by this better and more neceſſary change within us; that our ſins may not, as they have ſo often done, interpoſe and eclipſe that light which now begins to break out upon us. Lord, the Dove ſeems to approach us with an olive-branch in her mouth; O let not our filth and uncleanneſs chaſe her away; but grant us that true repentance which may atone thee; and that Chriſtian charity which may reconcile us with one another.

Lord, let not our breach either with thee or among our ſelves be incurable, but by making up the firſt prepare us for the healing of the latter. And becauſe, O Lord, the way to make us one fold is to have one Shepherd, be pleaſed to put us all under the conduct of him to whom that charge belongs; bow the hearts of this people as of one man, that the only contention may be who ſhall be moſt forward in bringing back our *David*. O let none reflect on their paſt guilts as an Argument to perſevere, but repent, and to make their repentance ſo ſincere as may qualifie them not only for his but thy Mercy. And, Lord, be pleaſed ſo to guide the hearts of all who ſhall be intruſted with that great concernment of ſetling this Nation, that they may weigh all their deliberations in the balance of the Sanctuary, that conſcience, not intereſt, may be the ruling principle, and that they may render to *Ceſar* the things that are *Ceſar's*, and to God the things that are Gods; that they may become healers of our breaches, and happy repairers of the ſad ruines both in Church and State: and grant, O Lord, that as thoſe ſins which made them are become National, ſo the repentance may be National alſo, and that evidenc'd by the proper fruits of it, by zeal of reſtoring of the rights both of thee and thine Anointed. And do thou, O Lord, ſo diſpoſe all hearts, and remove all obſtacles, that none may have the will, much leſs the power, to hinder his peaceable reſtitution. And, Lord, let him bring with him an heart ſo entirely devoted to thee, that he may wiſh his own honour only as a means to advance thine. O let the precepts and example of his Bleſſed Father never depart from his mind; and as thou wert pleas'd to perfect the one by ſuffering, to perfect the other by acting thy will; that He may be a bleſſed inſtrument of replanting the power inſtead of the form of Godlineſs among us, of reſtoring Chriſtian vertue in a prophane and almoſt barbarous Nation. And if any wiſh him for any diſtant ends, if any deſire his ſhadow as a ſhelter for their riots and licentiouſneſs, O let him come a great but happy defeat to all ſuch, nor bring fewel, but cure, to their inordinate appetites; and by his example as a Chriſtian, and his Authority as a King, ſo invite to good, and reſtrain from evil, that he may not only releaſe our temporal, but our ſpiritual bondage, ſuppreſs thoſe foul and ſcandalous vices which have ſo long captivated us, and by ſecuring our inward, provide for the perpetuating our outward peace. Lord, eſtabliſh thou his throne in righteouſneſs, make him to the full enjoyment of thy glory and our happineſs, and let him reap the fruits of it in comfort here, and in bliſs hereafter; that ſo his earthly Crown may be ſet to eternity, and enrich his heavenly. Grant this O King of Kings, for the ſake and interceſſion of our bleſſed Mediator, Jeſus Chriſt.

---

### *A Prayer for all Christian Princes and the Eccleſiaſtical State.*

ALmighty God who ruleſt in the Kingdoms of men, and in all events of the world, defend thoſe with thy mercy whom thou haſt adorned with thy power, lift up the horn, advance the juſt intereſts of all Chriſtian Kings, Princes, and States *by the power of thy venerable and life-giving paſſion.*

Give unto all them who ſerve thee in the miniſteries of religion, wiſdom and holineſs, the bleſſings of peace, and great abilities to miniſter proſperouſly to the good of ſouls *by the power and aids of thy holy Spirit of wiſdom.*

Pardon all our ſins; take away our iniquities from us all, and preſerve us from all danger and trouble, from need and perſecution, from the temptations of the Devil, from the violence and fraud of all our enemies. Keep us O God from ſinning againſt thee, and from ſuffering thy wrath, through Jeſus Chriſt our Lord. *Amen.*

---

# Poſtſcript.

THE deſolation of Sion being that which every good Chriſtian ought to remember in his Daily Addreſſes to Heaven, I ſhould wrong, not only your Charity, but even your good Nature, to think you forgetful or careleſs of our Common Mother, the Church of England, thus deſpightfully uſed by theſe ungrateful and unnatural Children, who having formerly ſucked her Breaſts, yet are not aſhamed to trample upon her in the day of her Calamity. I have therefore thought it not improper to add theſe foregoing Lamentations and Devotions in her behalf, hoping they will not be unacceptable or unuſeful to you, [illegible] other [illegible] ſhall ſeem [illegible] [illegible] have preceded this [illegible] the bleſſing of God I commend [illegible]

Farewell.

END.